

MOODY BIBLE INSTITUTE MONTHLY

Volume XXV

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THEOLOGICAL
SEMINARY

March, 1925

Number 7



The Christening—By Gari Melchers

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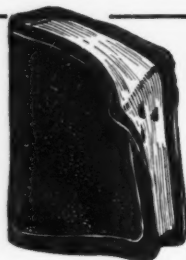
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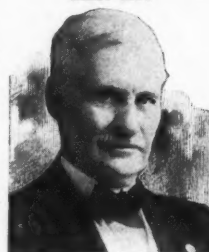
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Vol. XXV

MARCH, 1925

No. 7

Editorial Notes: Cut from the Loaf; Education Missing the Mark; Evolution in the Public Schools; Where the Church Functions; The Apostasy Spreads; Maltreatment of the King James Version; Bishop Nicholson's Sermon.....	308
Tune My Heart to Thine (Poem)..... J. Paul Bennett.....	308
Professor Foerster, a New Defender of the Faith..... Ernest Gordon.....	309
Some Vital Problems in Psychology..... Leander S. Keyser.....	310
Practical Lessons in Discipleship..... J. Hemery.....	313
Religious Climbers..... Christopher G. Hazard.....	315
The Blind Beggar..... Wm. Porter Townsend.....	316
Poets, North and South, Sing of March.....	
March..... Ruth Ramond.....	317
March..... L. M. Thornton.....	317
May Christians Attend Picture Shows?..... L. Ray Miller.....	317
To Read the Bible Through in Twelve Months..... D. F. Merritt.....	318
Convention of Orthodox Colleges..... Lowell H. Coate.....	319
World Missions Under Review at Washington..... Robert H. Glover.....	319
Faith In Old Age (Poem)..... Mariam C. Mills.....	323
Summer Bible Conferences.....	324
A Call to Concerted Prayer.....	324
Our Monthly Potpourri..... J. H. Ralston.....	325
Young People's Society Topics..... John C. Page.....	328
Practical and Perplexing Questions..... Grant Stroh.....	330
International S. S. Lessons..... P. B. Fitzwater.....	332
The Whole Bible Sunday-school Course..... James M. Gray.....	337
For Sermon and Scrap Book..... William Norton.....	340
Truth Illuminated.....	343
The Evangelistic Field..... S. A. Woodruff.....	343
Book Notices.....	347
Moody Bible Institute..... Mrs. Newton Wray.....	352
The Gospel in Print..... William Norton.....	355

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Moody Bible Monthly

Publication Office: Mount Morris, Ill.

Editorial and Executive Offices: 153-163 Institute Place, Chicago, Ill.

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Entered as second-class matter January 9, 1919, at the postoffice at Mount Morris, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 18, 1918.

March, 1925

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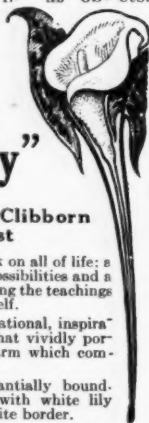
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Bible Institute

EDITORIAL NOTES

March, 1925

Where the Church Functions

Industry, written by Dr. Frederick Cook Morehouse, editor of *The Living Church*. Additional copies of it may be had by applying at 50 Church Street, New York, the office of the National Association of Manufacturers. After commending the action of his own church (Protestant Episcopal) in its pronouncement for social justice, the writer goes on to show what the church can *not* do in the premises as well as what it *can* do, and brings out clearly that the church can not create the machinery which would permit her to perform a judicial function with respect to specific issues.

In connection with this remark. Dr. Morehouse utters a cautionary word which ought to be taken to heart by certain of our social service organizations which seriously need it. "Will I seem unappreciative of their good intentions," he asks, "when I say that, in my judgment, their inquiries and conclusions are a chief embarrassment to the church in performing her social duty adequately?"

This is to put it mildly as we say, but perhaps its effectiveness is the greater for that reason. The thought is that the cause of justice is not forwarded by these inquiries and conclusions and the influence which the church might have by laying stress upon the principles of conduct is weakened, if not lost, when she assumes the function of a jury or a judge.

We are persuaded that something of the same advice should be heeded by the World Alliance for International Peace. This also is an organization which, although self-appointed, is supposed to represent the churches, and which, in our judgment, is hindering somewhat the cause we all have at heart. International peace is greatly to be desired, but in all the nations there are men qualified to deal with it as clergymen are not. The latter have a great place to fill in proclaiming the Word of God to the nations, through whose power and influence right modes of thought and action are promoted. But when they leave their sphere to enter that of political statesmanship, they sometimes weaken the respect felt for them by leaders who under other circumstances would welcome their real guidance.

* * *

Early in November, a Congregational church council was held in St. Louis to ordain a young man to the Christian ministry. The Rev. Dr.

The Apostasy Spreads Charles F. Sheldon, a member of the council, put to him the following questions, which we are giving as they were reported to us:

"How are men saved?"

"Do you believe in the inspiration of the Bible?"

"What value do you attach to the miracles of Christ?"

"What is your idea of the atonement?"

To the first question, after some delay and embarrassment, the candidate replied, "I believe in a social gospel."

To the second he said, "I feel competent to determine for myself what is and what is not inspired."

To the third, "The miracles of Christ are of no particular importance or significance."

To the fourth, "I do not believe in the slaughter-house theory of the atonement."

Following this confession of faith (!) the pastor of one of the most influential churches represented in the council, said: "The young man expresses my views perfectly, and I vote for his ordination." And all the other members of the council, with three exceptions, voted in the same way.

When the balloting was ended and preparations were being made for the ordination, Dr. Sheldon arose, so we are informed, and solemnly warned his brethren of the council that "if you ordain that infidel to the ministry of Christ, God will bring judgment upon the Congregational church." He then walked out.

We record this incident, not, alas! because it is unusual in these days, but to keep our readers informed of the spread of the apostasy spoken of by the inspired prophets and to encourage the faithful to stand closely together in the defense of the gospel.

* * *

Translations of the Bible by individual scholars are multiplying and correspondingly increasing the likelihood of doctrinal error on the part of

"Maltreatment of the King James Version" preachers and Bible teachers who are inexperienced in the Hebrew and Greek tongues. It is

chiefly from this point of view that we raise our warning against them, but we are glad for the support of others like *The Independent* (Boston), which condemns them as literary products. It is this publication, styling itself, "a journal of free opinion," that speaks of the "maltreatment of the King James Version" on the part of certain scholars of the University of Chicago who are now engaged in the translation of the Old Testament. The editor thinks that in changing the archaisms and "aloofness" of the King James for the racy vernacular of modern America, they are really "vulgarizing and debasing sublime and beautiful things, bringing high qualities down to low capacities instead of educating the low capacities up to high qualities. He thinks a good example is found in the translation of the twenty-third Psalm where the line,

"The valley of the shadow of death,"

is changed to

"Even though I walk in the darkest ravine!"

But it is George Bernard Shaw, the English critic, who wields the hardest blow against these would-be improvers of the King James. Speaking of the objection that the King James is "stiff, obscure, dry and unreadable," he says: "I simply gasp when people talk like that, for in point of readability and intelligibility brought down to the last degree of clearness, beauty of statement and impressiveness, you will never get anything better than the Authorized Version of the Bible."

Mr. Shaw believes that the public reading of the Scriptures by many

preachers is what has made them seem so dry and inexpressive to the people, and we agree with him. The reading of the Holy Word of God in the pulpit is the highest office of the minister who stands there, but there are few comparatively who seem to appreciate it. *The Independent* protests against the maltreatment of the King James Version, by certain translators, but we conclude our remarks at present by protesting against the maltreatment of all the versions on the part of men who are supposed to have been called of God to do what Ezra and his associates did at the time of the great revival in Jerusalem, "They read in the book, in the law of God, distinctly, and they gave the sense, so that they understood the reading" (Neh. 8:8).

* * *

We refer to that entitled "The Self-Consciousness of the Infant Christ," which appeared in our December issue.

Bishop Nicholson's Sermon As it is being read over and over again, and its significance finding its way into the hearts of some of God's saints, they are writing in to us to say how precious it has been found. We quote a sentence from a doctor of divinity in a letter just received, who says: "The article in the December issue of the MONTHLY by Bishop Nicholson was most blessed to my soul. I entered the very vestibule of glory when I read it. Thanks."

We can say the same for ourselves. We entered the very vestibule of glory when we were preparing it for publication. We commend it again to our readers.

TUNE MY HEART TO THINE

By J. Paul Bennett, Chicago, Ill.

A will so yielded give me, Lord,
In things both great and small,
That I may hearken to Thy word
The moment Thou dost call,
That 'twixt my heart and Thine may be
A wondrous heavenly harmony.

Chorus:

Then, tune my heart to Thine, dear Lord,
Yes, tune me, Lord, to Thee
That every wish of Thine, dear Lord,
May find response in me.

A mind so like Thine own give me
That every thought therein,
May have its origin in Thee
Without a taint of sin,
That 'twixt my heart and Thine may be
A wondrous heavenly harmony.

A burning love like Thine impart
Revealed on Calvary
That men through me may see the heart
Which loves eternally;
That 'twixt my heart and Thine may be
A wondrous heavenly harmony.

The subscription campaign for new subscribers continues with encouraging returns. When this note was written 4497 new names had been received since January 16. The net gain in the subscription list was 3125. See other references elsewhere in this issue.

Moody Bible Institute Monthly

Professor Foerster, a New Defender of the Faith

By Ernest Gordon, New Hampton, N. H.

THE unbelieving theologians are as children throwing away treasure. Instead of selling all for the pearl of great price, we see them dropping the pearl into a cup of acid and watching it dissolve. We see their disregard for the devout traditions of the schools they have inherited; their forgetfulness of the spiritual needs of students. We hear their misleading catchwords. We note their mental reservations. We think of Andover, of the anti-Christian Bible teachers in the colleges, of the Religious Education Association and all the rest. Then comes a breath from another quarter to remind us that the Lord Jesus Christ is still pondering the ways of men and caring for His church. He is raising up defenders of the faith in unforeseen ways and places.

We have had Papini who needs the quiet of Christ's presence and a real conversion, and yet he too, laid his wreath at the feet of the Master. Professor Friedrich Wilhelm Foerster, however, is of another mould. He is as deep as Papini is scintillating and ephemeral. He is one of the great figures of the intellectual life of the European continent. When our own betray us, there suddenly comes from the ranks of unbelief, as in this case, a devout, discerning, humble, penetrating, satisfying testimony to the divine Lordship of Jesus Christ together with an almost contemptuous repudiation of the whole modern drift.

Foerster is a layman. He has been corresponding editor of the *Nation*, though happily no longer. At one time he was associated with Dr. Felix Adler, and in the past decade has been best known for his heroic protest against the militarism of his fatherland and for his work for goodwill among the nations.

Christ and Human Life

The personal testimony of Professor Foerster appears in his recently published, *Christ and Human Life*.^{*} It has not been translated. If it were an attack on Christ, how quickly it would have been Englished and hawked from the Atlantic to the Pacific after the manner of the Van Loon books! But it will get to us later and ought then to give pause to those who talk unceasingly of the surrender which Christ must make to "the new knowledge."

Which is after all the modern man? De Wette and other critics of a century ago, or Professor Foerster of the universities of Zurich and Munich, an intellectual in touch with the last currents of continental culture, a specialist of the front rank in pedagogy, versed in all the philosophies of Germany past and present? The question answers itself.

The fact of the matter is that both evangelical Christianity and its denial are "modern"; both are mediaeval; both appear in the earliest centuries of Christian history. The ancient mind was enmity

^{*}*Le Christ et La Vie Humaine*, F. W. Foerster, Paris Librairie Stock.

toward God as the modern is. The truth has its defenders in the twentieth as in the first century. American Modernism is as old as the old-time Unitarian pronouncements. The Unitarians say so and they are right.

"Will and Grace"

Professor Foerster is one of the leading Kantian scholars of our time, but he summons us back from Kant to Luther, back from the categorical imperative to God's grace. The philosophical Saul has become a Paul who can say, "God forbid that I should glory save in the Cross of our Lord Jesus Christ." His is a passage from the school of Gamaliel to that of the Saviour. How delightful is his little sermon on Will and Grace!—

"Most men think the accomplishment of duty is the whole of life. It is certain that faith without fruit is vain. Christianity is not merely knowledge but is application and incarnation. Nevertheless, the important thing is that which is applied and incarnated. It is on the inner state of man that all the value of his acts depend. For this reason it is more important to be than to do. *When one is what one ought to be, one does what one ought to do. He who thinks of work as the important thing can be a noble pagan; he is no Christian. To become a Christian is to have from the first such a horror of self, such a distrust of one's own will, such a desire to be delivered from one's self that one has no further desire to gratify personal wishes.* To accept God in Christ, to be silent, to commune, to take on a new life, these are the new aspirations which take the place of the morbid craving for action.

"The more one receives, the more capacity one has for giving, the more one listens quietly, the more one has to say. *What Christianity calls grace is the only true source of progress possible to man. It makes one accessible to the inner working of God's Spirit, enables one to rise above self and the domination of natural inclinations.*

"Whoever has had the simplest experience of this grace, whoever has in his inmost struggles stammered a prayer and derived therefrom unlooked for strength which has enabled him to feel, think, act, far otherwise than his past would allow him to anticipate, he knows how far the heroic tension of the will is powerless unless it is humbly open to divine reinforcement."

Professor Foerster lays great stress on the importance of considering Christ in His relation to life rather than to theory. This approach, he is sure, will in the future be more and more recognized as the valid one.

"It will triumph over all the negations which seem so scientific and are so little so. *What does all the testimony of the scientists ranged against the God-man amount to if it is opposed by the infallible witness*

of the living soul? Before the mystery of the divinity of Christ, the scientific method is simply incompetent."

The Certitude of Deity in Christ

This unique historical phenomenon, the character and words of Christ, demands a sufficient cause. The superhuman cannot be expressed in human formulas:

"He who thinks to see in Jesus a fallible man, a mere prophet among other prophets in an historical evolution, wanders far from all stable truth. *The Saviour of the world disappears in the vast multitude of souls which history passes before us. One hears the roar of the wind ceaselessly chasing the generations forward. All is relative, subjective, all is evolution. There is certitude neither as to life nor death, and the words, 'Heaven and earth shall pass away,' are but the presumptuous utterance of an unbalanced mind.* At present, the doctrine of the God-man is a stone of stumbling for many modern minds and for most 'liberal' Christians. But another generation will come. Those who return from unbelief to Christian truth will no longer accept the doctrine of the merely human Jesus."

In a chapter on "The Son of Man," Professor Foerster insists that those who refuse to hear of Christ's divinity are unable to give any truly authentic portrait of Him as a man. He who in the human form of Jesus cannot perceive the divine leader, is incapable of understanding the person and human character of the Saviour. The so-called liberal theologian, he goes on, thinks that the divinity of Christ can be defended only from the Gospel of John and this, he pretends, represents not history but a metaphysical construction.

"But one cannot read the discourses of Jesus in the other Gospels without continually meeting with the certitude of Christ's divinity. The words are from the Master of life. They reveal such authority, such precision in judgment, both in prediction and teaching, they relate themselves so perfectly to Himself as sent from God and one with Him, that we cannot escape the alternative—either to believe Him a megalomaniac or to bow before His divine Spirit."

The Giver of a New Life

Jesus bade His opponents believe on Him for the very works' sake. But these works did not stop when He left earth. They have been going on for nineteen centuries. They constitute impregnable evidence. What can be placed beside them from human sources?

"Among all other prophets and leaders of men, we know of no single one who has ever really converted a single soul. Socrates tried in vain to better Alcibiades. Even the prophets brought no new souls into being. But Christ has given new life to thousands in all centuries and

among all people. Of sinners He has made saints, of criminals converts, of skeptics believers. He has reconciled brothers who were alienated. Who among the great of this world has ever availed to bring real and lasting consolation to the despairing?"

Our theological liberals with evangelical inheritance do not realize the debt they owe to their training; do not understand how fatal it would be for society if the only social dikes were those their teaching provided. That they do not see this is not for lack of object lessons. One could draw such in plenty from the politics of continental Europe. Professor Foerster takes his illustrations from the psychiatrist's note-book.

The Bible and the Nervous System

"Many of those who are in closest contact with the victims of modern thinking," he writes, "whose business it is to ponder the spiritual forces needed to oppose it, the modern neurologists especially, see themselves gradually forced by the logic of psychic therapy to return to the old truths. *One can deceive with phrases those who are well, but one can cure the sick only with living forces.*" Then he traces psychic treatment through hypnosis, "twilight suggestion," auto-education, etc. Why was stoicism unable to heal the broken soul? Why did Chris-

tianity succeed? "From the therapeutic point of view, to will is a much more complicated function than those who teach gymnastics of the will think. The will needs the domination of a powerful inspiration. This the conscious will cannot attain directly, especially in certain nervous states."

The Bible, this most modern of psychologists, describes as "a veritable compendium of hygiene for the nervous system." "It takes from earthly things their exaggerated importance. For in the opinion of neurologists, the philosophy of this earth, of the here-below, is precisely that which makes the nervous system sick."

"The Christian's physician finds in his Christian tradition all the suggestions he needs. The modern skeptical psychiatrist soon discovers himself in a very difficult situation. He seeks by treatment of the spirit to overcome nervous weaknesses. He tries to convince his patient of the power of the spirit over the body, but soon discovers that he lacks just those spiritual bases which convince of this."

"Faith in God, all-powerful Creator of heaven and earth, tells us that spirit not matter dominates. It fortifies the energies of our whole cerebral life. But how to attain to contact with the Father? The Son who is in His bosom hath revealed

Him. Christ incarnates for us the omnipotent Father. He alone can conquer spiritual paralysis and bridge the gap between the wish to do and action. He who understands the teaching of Christ feels as a bird which is unaware of its wings, but suddenly realizes that it can fly, that it is free and has nothing to fear."

Foerster True at Every Point

Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? So cried the apostle after contact with the intellectuals of Athens. This German professor echoes the man of Tarsus. Jena and Berlin and Goettingen have misled the world, not the least the academic world of America. Now comes this confession from a German psychologist. "O Cross, solemn and mute, what things thou hast to tell! Thou art inexhaustible. But thou beginnest to teach only when the doctors can get no further, when all the sages are at the end of their wisdom."

Sin, the Cross, man's bankruptcy, Christ's divinity, salvation by faith,—Professor Foerster rings true at every point. He stands by the road and tells the modern crowd that they must turn about, that they are on the wrong course, that Christ holds the secret of this, as of all the centuries.

Some Vital Problems in Psychology

By Rev. Leander S. Keyser, D.D., Hamma Divinity School, Springfield, O.

WHAT is mind? That has been one of the unsolved problems of human thought from time immemorial. What is the essence of your mind? Its shape, if it has form? Its color, if it has hue?

However, mind cannot be described in terms of material substance. Its essence and phenomena are different and *sui generis*, and must be treated in psychological terms. We cannot say of material things that they think, feel and will. You can however, use such terms in respect to the mind and its activities. The best definition I have seen is this: "Mind is self-conscious substance." Some things might be added to make the definition more complete, possibly more scientific: Mind is a self-conscious and self-determining entity. Given that much in a definition, all the other functioning powers of the human mind can be included and treated in their subordinate positions.

Mind is Substance

For myself, I do not hesitate to call the mind a substance; but of course, it is substance of a very high and fine order and quality. Some modern psychologists are averse to using the term substance, but as a rule, they have hazy and indeterminate conceptions of the mind and its activities, and are too prone to deny its reality. One declares that all our mental phenomena are due to the action of certain glands, especially the pituitary glands. Cabanis, the material-

ist, averred that the brain secretes thought just as the liver secretes bile. He overlooked the fact that bile cannot think, cognize, feel and will; mind can do all these things.

When we speak of the mind as substance, we mean that the mind is *something*; a thing in itself—a *noumenon*. If it were nothing, it could do nothing. You cannot have phenomena without *noumena*. So whatever the mind is or is not, it must be something, or it could never display the phenomena of thought, emotion and volition.

As to the character of this essence, substance or entity which we call mind, we must admit that we know little; but it certainly must be a very fine, subliminal substance, different in genus from matter, yet so constituted that it can be organically connected with the brain and the nervous system. In these days of science and experiment when we know that there are certain exceedingly fine and rarified forms of material substance, why should we refuse to go a step further, and believe that there is a still higher and nobler form of essence which we call psychical essence, and which, therefore, is capable of self-conscious and conative activity? At all events, we *know* that we think, feel and will, and therefore we conclude logically that there must be an entity that is capable of performing these functions.

The Mystery of Matter

Some people may stumble over the

conception that the mind is a substance, or say, an entity, if you prefer that term. They may declare that it an inexplicable mystery, and for that reason they cannot believe it. It is difficult, we frankly admit, to visualize mental substance, but let us remember that when we try to probe back to the essence of things, we are everywhere in the realm of the mysterious and inexplicable. What is matter? We can see palpable matter, or at least we can perceive the phenomena it gives off; but what is it in its ultimate essence? Does anybody know? Some physicists and chemists tell us that matter is composed of atoms and molecules. But what are they? Many scientists hold that the atoms are made of electrons. But what are they? They say that the electrons—sometimes called corpuscles both positive and negative, were formed by the stirring of the primordial material, the universal ether, or the ether of space, into vortices, or vortex rings, which process resulted in the formation of the electrons. But we must press our question to the bottom, and ask, What is the universal ether? What stirred it into vortex rings? And how could a mere circular movement of that kind form electrons? Does anybody know? Thus we see that, in its ultimate substance, matter is fully as mysterious as mind. But I am not concerned to carry on a controversy with our friends of the chemical and physical laboratories. My only dispute with them arises when they

Moody Bible Institute Monthly

try to form a whole world-view, or a philosophy of the universe, from the data of their limited department of human knowledge. There are other facts in the world besides physical and mechanistic facts. And the other facts belong to a higher order. They are the purely psychical facts, the ethical facts, the spiritual actualities. These are just as clearly matters of knowledge and experience as are the material facts of life. You know that your conscience rebukes you for a mean act just as clearly as you know that you see a tree on the campus or hear a bird singing in the tree. In forming a world-view, all classes of facts must be taken into account, and then correlated in a unified system; then only are the intellect and the heart—that is, the reason and the feeling, satisfied.

Difficulties in the Dualistic View

True, there are difficulties in this dualistic view. The laboratory psychologist, who can see only physical phenomena, finally becomes obsessed with them, and can perceive nothing higher and nobler. In a somewhat narrow view, he can seemingly make out his case. So far as we know in this life, mind can function only through brains and nerves. We know nothing in this world about disembodied souls or minds. Whatever affects the body affects the mind. When the body dies, those of us who are still alive can see no escaping buoyant spirit. We can simply say, so far as outward observation goes, "Our friend is dead." Therefore, we stand by the corpse, and wonder, Is there really a soul that will survive? The age-old question of Job recurs, "If a man die, shall he live again?"

Thus, judged from the physical viewpoint alone, man seems to be a material monad, instead of a dual being with a rational and immortal soul as a separate and transcendent entity. What shall we say to these things? Shall we throw up our hands in despair and cry out, "Death ends all?"

Nay! nay! The question must be asked, Have we canvassed all the facts? Have we not looked only at the physical facts, while a great province of other and higher data has been ignored? Suppose we consider some of those other facts, and see if they are not the vital ones.

1. The dualistic view of man is practically universal. Among the lowest tribes, as among the most advanced people, there seems to be the innate conception that man is composed of two entities, mind and body; that the body is only the material habitat and instrument of that mysterious spiritual agent which we call the mind or soul; also, that this higher transcendent something does not perish with the body, but survives somewhere and somehow in a self-conscious state.

Now, if man is really only a monistic being, whence came this universal conviction that he is a dualistic being?

2. When we appeal to consciousness, we note many purely psychical experiences, or at least so largely psychical that they cannot be explained except in terms of the psychical and the spiritual. Take the desire to know the truth.

Surely that cannot be put into the materialistic category? You cannot conceive of material substance ever being worked into such a state that it would want to know truth for its own sake or for any other cause. Matter, being utterly and crassly concrete, could never comprehend the abstract.

Then there is virtue. We can love virtue, aspire after virtue. How could insensate matter ever evolve a moral idea? How could it make the distinction between right and wrong? You can never get out of a thing more than has been put into it. Therefore, since matter can have no ethical consciousness, there must be another kind of an entity which is endowed with such a capacity.

An outstanding power of the human soul is love, the ability to love. Let us reflect on the love which we call true friendship, which means that two men have real intellectual and spiritual fellowship. By what man-handling of mere material substance can such a fine quality as that be evolved?

3. Another important psychical datum, which demands the dualistic view to explain it, is the fact of self-consciousness. By no conceivable manipulation would it be possible to think of mere material substance, however highly organized, as being able to know itself. Without mind, you cannot cross the chasm between an unconscious clod and a conscious personality. All the suns, moons and stars of the universe, vast as they are, do not cognize themselves or one another. They are, but they do not know that they are. How different with mind! Every rational person on the earth cognizes himself, is aware of himself, and distinguishes himself from all other persons and objects of the universe. Yet millions of people never even stop to think of the marvel of it!

4. The dualistic viewpoint in psychology is necessitated from still another consideration. Among the best people the highest values are not physical, but intellectual, ethical, spiritual. That being so, it is irrational to believe that the lower things are real and the higher things only phantoms, illusions, epi-phenomena, by-products.

So much then, for the doctrine that the mind is a transcendent entity, as real as the body, and vastly more important. It is the upper story of man's being, that part of him which ever has its windows open toward Jerusalem whence beameth the light supernal.

II

While the situation so far as regards the teaching of psychology in many of our leading colleges and universities is somewhat depressing, there are, I am thankful to say, signs of better things.

Something over two years ago, Dr. James Bissett Pratt, professor of philosophy in Williams College, came out with his cogent book, *Matter and Spirit: A Study of Mind and Body in Their Relation to the Spiritual Life*. Dr. Pratt is an avowed dualist in psychology, unashamed and unafraid. He speaks right out in this book, which has the merit of scholarship no less than of frankness and lucidity.

He believes, not only in dualism, but also in interaction, namely, that the body influences the mind and that the mind influences the body; that they co-operate; that they are partners, truly confederates, joined together by the Creator during this earthly life. This leads Dr. Pratt to the reasonable conclusion that the soul may continue to exist in a self-conscious state after the death of the body. The instrument may be destroyed, but the player may still exist, and find other instruments in another realm through which to produce the melody of a conscious life.

Up-To-Date Books on Psychology

It pleases me to call attention to a 1923 book, up-to-date enough to suit the most finical. It is Professor A. A. Roback's *Behaviorism and Psychology*. Dr. Roback teaches psychology in Harvard University. His work is a trenchant, I am minded to say, an annihilating critique on "Behaviorism," which holds that all mental experiences must be interpreted in terms of bodily action responding to outward stimuli. Even consciousness, our most obvious and outstanding psychical experience, is denied. Dr. Roback gives this theory of the mind a body blow; he strikes it squarely on the solar plexus.

Another excellent book (1924) is Professor John Wright Buckham's, *Personality and Psychology*. Dr. Buckham is professor of Christian theology in the Pacific School of Religion, Berkeley, Calif. He is liberal in theology, but seems to feel that the psychologists of the times have gone too far in their radicalism; so he calls a halt, and himself becomes what might be styled a sane conservative in psychology. He too, gives a master stroke to Behaviorism. For example, referring to Watson's denial of consciousness, he makes this acute observation: "The attempt to get rid of consciousness is like trying to escape one's shadow; it can be done only by going into the dark."

Another recent book (1924) is Cecil V. Crabb's *Psychology's Challenge to Christianity*. Mr. Crabb has had excellent training in theology as well as psychology, and that helps to make him a safe and sane teacher. There is nothing hectic in his defense of the true principles of Christian dualism. His book is a fine logical argument and presentation. Not only does he stand firmly for the transcendence of the human mind, but he also upholds the freedom of the will against the determinists and the innateness of the conscience against those who contend that it is only an acquired faculty. At the same time, Mr. Crabb acknowledges the truths that have been discovered in the various systems of psychology that have been set forth in recent times. There are some truths in Behaviorism, some in the New Nancy School, some even in Freudianism, and these, our author maintains, should be accepted and employed by Christian workers in their efforts to extend the gospel of Jesus Christ.

Even Professor William McDougall, of Harvard University, the well-known psychologist who came to us from the old world, in his recent book (1923),

Outline of Psychology, frankly and positively renounces what is known as the mechanistic, or atomistic, or mosaic sort of psychology, and proclaims himself a convert to "purposive psychology." That means that there must be a mind that can carry on purposive activities; and that implies self-consciousness, free will and rational intelligence. Now, all Professor McDougall needs to do is to carry his premises to their logical conclusion, and he will become an out-and-out dualist in psychology. We think he should have done this in the book under consideration. Perhaps he will do so in his next book which he has promised to bring out.

In view of these recent works and some others that might be mentioned, we feel somewhat encouraged, believing that psychology is being rescued from the slough of materialism into which so much of it has toppled, in connection with the common materialistic philosophy of the day.

III

Moreover, those systems of psychology that we cannot accept in their entirety have principles that imply the doctrine of the transcendence of the mind over the body. There is William James' idea of "the will to believe." The idea of this method is this: You will to believe a proposition, and then try it out to see if it works. You believe in Christianity in a tentative way; give it a fair trial; live according to its principles; in this way you will find that it serves you well, gives you comfort, helps you across life's difficult places, gives you bright prospect for the future. This is the theory of pragmatism. Its weakness is that, if you once suspect the truth, it will lose its power over you. The thing to be sure of is that your principle is true, not merely adapted to give you temporary satisfaction. However, the fact that a man is supposed to be able to "will to believe" implies that the mind is an entity which has within it the power of self-determination and self-propulsion; for mere matter never could do that. The power of self-mastery also connotes the corollary of self-consciousness.

Emile Coué's Motto

Then we may mention the New Nancy School of Psychology, whose most outstanding advocate today is Emile Coué, with whose motto of self-suggestion we are all familiar: "Day by day, in every way, I am getting better and better." Whether this maxim will work in every case or not, it certainly requires a self-conscious act of the will for one to say the words and try to make himself believe them. Such a functioning power is surely psychical, and implies an entity of a different genus from matter.

Huxley's Enigma

A real problem of psychology is sense perception. In itself it is an utter mystery. It was Thomas Huxley's great enigma. The solution is no nearer than it was in Huxley's day. The most common illustration is that of sight. How can you see the tree out there on the

campus? By a most mysterious and complex process the rays or waves of the ether convey the image of the tree through the pupil, the crystalline lens, the several fluids, and fixes it upon the retina, the finely spun curtain in the rear of the eye. Then in a like mysterious way, the optic nerve carries it back to the proper brain curtain, lobe or cortex, and there, in a way that the astutest scholar cannot decipher, it breaks out into consciousness. How is the matter-action translated into mind-action? Huxley said the chasm between the two had never been bridged by human logic and understanding, and perhaps never would be. How can the non-conscious become conscious by natural and resident forces? No one can tell the how; no one can even form a conception of the process.

Helping to Solve the Riddle

I do not pretend that I can resolve the riddle, but I offer a suggestion that may throw a little light on the problem. Here the dualistic view will help us.

Let us suppose, for the sake of the argument, that the mind is an entity distinct from the body, yet so constituted as to be organically connected with the body, just as oxygen and hydrogen are constituted to come together in a certain ratio to form water. The mind dwells in the brain as its habitat. Suppose now, that it is an element of its very nature, to be aware of itself and of other objects and persons under certain conditions. Now let there come a stimulus from the light waves along the optical process described above, bearing the tree's image back to the proper brain center where the mind is at home and on the alert. Then would not the mind become aware of the tree just as soon as the incoming news would reach it? The mind has been constituted to receive just such intelligence in just that way.

Similarly, when a sound wave from a tolling bell is conveyed through the auditory apparatus, the ear-drum, the hammer, the stirrup, the anvil, the eustachian tube, back to the proper cortex in the brain, there is the mind ready to receive just such a message in the center of consciousness from the outer world.

The same explanation will hold in relation to the other senses—the sense of taste, of smell, of feeling. The mind is like the intelligent operator in the central station of a telephone system.

Should it be objected that to assume an entity capable of cognizing objects in response to the proper stimuli, we reply that all science is built up on similar assumptions. For example, if light is the result of wavelets in the ether of space, your assumption is that the ether is so constituted that it can carry the infinitesimal undulations, that the eyeball is so organized that it can conduct the ether waves back to the retina, that the optic nerve is so fashioned that it can convey the image back to the pre-determined brain center, and so on through the whole elaborate process. How and why all these things are so, we do not know; we simply say they have been framed in that way.

So we hold that the mind has been

constituted by its Creator to be the conscious receiving agent at headquarters in the brain to take note of the various messages brought to it. By its very constitution, it is able to react to the stimuli from without. We see therefore, that our hypothesis is entirely adequate to account for all the facts of sense perception, whereas no other hypothesis seems to be adequate.

Herbert Spencer's Problem

A great problem, as acute today as ever, is that of the freedom of the will. As simple sense perception was Huxley's great enigma, so the freedom of the will was Herbert Spencer's. Indeed, he declared that, if the will is free, he might as well stop writing at once, for then there could be no science. But how could he have stopped writing or proceeded either, if he had no power of choice?

To people ordinarily, the faculty for alternate choice is not much of a problem. They simply know in their experience that they possess this power, and so they do not think of denying so self-evident a fact. But it is different when men enter the realm of speculative thought; there they want to pry into the ultimate realities and causes of things. Then it straightway appears that they are not satisfied with pure empiricism, but want to trace everything by means of logical processes, which sometimes seem to contradict the evidences of direct experience. Thus among the psychologists we have two antagonistic schools, the determinists and the libertarians. The former class are far too numerous, because they have gotten into the meshes of materialism, and hence attribute all mental activity to molecular motion, or brain storms, or the action of neurons, or the secretions of glands.

Dangerous Books

Warren, the psychologist of Princeton University, formerly a school of the Christian church, devotes only about one page to the will, and even then he wavers between determinism and libertarianism, but seems to lean toward the former view. He is obsessed with neurons, just as some other scientists are obsessed with glands. This same Warren devotes many pages to the senses. So you see, while he wants to be considered strictly up-to-date, he harks back to the old sensational philosophy of a former century with a vengeance. I consider his text-book on psychology a dangerous book.

Look also at E. B. Titchner's *A Text Book of Psychology*, intended for colleges (Titchner is of Cornell University), and you will find the will noted in only one place in the index, and given only about two pages in the text, whereas when you look up the terms "sense," "sensation," etc., you will find many references in the index and many pages in the text.

Is it thus any wonder that the noble science of the mind and its activities is being dragged into the dust today? In the psychologies of my student day, the will was treated as one of the three major functioning powers of the mind, co-ordinate with the intellect and the sensibilities or emotions; and the empiri-

Moody Bible Institute Monthly

cal and philosophical discussions of its God-given capabilities helped to put fiber and virility into my life, so that I could stoutly say,

"I'm the captain of my soul,
I'm the master of my fate."

Now-a-days, far too many young men and women of our schools are taught that they are helpless in the grip of their nervous systems or are the victims of

glandular secretions. What an anemic view it is! What a futile civilization it will produce! Some day, I fear, it will bring forth a whole generation of Loeb and Leopolds.

All along the line today we must, if we would save civilization, or salvage even a good part of it, believe and live according to the higher and nobler views of human life and destiny. Groundling

science and philosophy will produce groundlings. They will not make for virile and upright manhood and womanhood; but will push our civilization along the broad, down grade way which leads to wreckage. God grant that we may travel on the beckoning upward, gradient way, even though it be narrow, that leadeth unto life, and that "shineth more and more unto the perfect day!"

Practical Lessons In Discipleship

By Rev. J. Hemery, London, England

An Exposition of the Ninth Chapter of the Gospel of Luke

I WANT to draw your attention first to the things in the thirty-seventh verse of the ninth chapter of Luke and then on toward the end.

"And it came to pass that on the next day"—that is, the morning after Jesus had spent the night in the Mount of Transfiguration with Peter, James and John, for I think there is no question that it was in the night time Jesus was transfigured and not in the day time—the next morning when Jesus came down, there is a commotion at the foot of the mountain when He arrived. There is a father distracted, with a son in a terrible condition. Hearing that the Lord was in the vicinity, he brought his boy, demon-possessed, and wanted him healed. Jesus had been away on the mountain and three of His apostles. The other nine apparently had tried one after another to cast out the demon, but the only effect it had apparently was to make the demon angry, and the lad was suffering. There also were the snarling Pharisees sneering at the man, and the disciples impotent. They had cast out demons before and now they could not. So they were ashamed, their weakness exposed. Then the Lord came into the midst of this commotion. You can see the crowd moving back as He comes through. The lad is writhing on the ground, not merely in an apoplectic fit as the critics would say, but driven with a spirit that distracted him. The Lord bids the demon come out, and the lad is restored to the father.

The disciples said to Him, "Master, why could not we cast him out?" He said, "Because of your unbelief." The lack was in them. It was not in the strong force opposed to them. What was the trouble? Why were these who had been with the Lord so long lacking in faith, lacking in the grip of their influence? The reason comes out in this chapter. As they come along the road they are disputing one with another as to who was the greater. Peter, James and John had been up the mountain, and the nine others wondered whether they took second place. And maybe they were discussing among themselves as to which of the three was most important. The Lord said to the Pharisees, when it was a question of their receiving Him or rejecting Him, "How can ye believe who receive honor one of another?"

Our Lord shows by these words that

there is something in receiving honor among men that effectively stops faith from operating. My dear brethren, it is the same in this day. We see if there is anything of pride or strife or of an attempt for mastery among the Lord's people, he who has these things within him has that which is an effectual barrier to the operation of faith, and of real service for God. He may stand before God's people, he may speak, he may run about at some kind of work or another but as to that which is effective to the furtherance of the kingdom of God, he cannot reach out to these things. The Lord has no use for him if he is seeking honor.

What shall we say then? Just this—let a man seek to serve the Lord for the Lord's sake that God may be glorified; to do what he has to do as a privilege, with humility, and not to be self-glorifying but giving up himself that God may be glorified. God is the center of all things. He who wants to live right must live in harmony with that will. He who would advance his own interests in those things which God has given him can do so only by seeking the honor and glory of God. Life can only be lived in its fulness, and blessing received in its fulness as we are in harmony with the center of life, not some mystical thing, but the honor and glory of God as revealed in His Word.

No Cross, No Crown

After this incident, there comes another very striking one. In the forty-third verse, we read, "And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples, Let these sayings sink down into your ears, for the Son of man shall be delivered into the hands of men."

They were amazed, says Luke, at the mighty power of God exemplified in Jesus. And it is a wonderful thing. They knew something of the transfiguration of Jesus. They were amazed at the things which Jesus said. Put this alongside of that, that the Son of man, although He had the manifest glory of God shining upon Him, and although He has this power to work marvelous things before God and before angels and before men, nevertheless He is going to be given into the hands of wicked men who will crucify Him. He had told them a few days ago that they would share His glory. They did not forget that. And they had seen

some of His glory. And it was glory they had in view. But Jesus reminded them that He Himself who held the glory, would sink into nothingness at the hands of the evil powers of this world, at the hands of evil men.

There are two sides to it, and we are reminded of what good Thomas à Kempis said, "There are many who would like the crown but do not care for the cross." But we can never have the crown of glory, of satisfaction of that high calling of God in Christ Jesus, unless we are willing to follow Jesus in the shame which yet is always associated with Him. Jesus is the Lord of glory, and it is supposed not to be a thing of shame to be a Christian, but the world is so constituted that no man can be a true follower of Jesus Christ without coming in conflict with the spirit of the world and being treated as the Master was, as one who is not of much use in the world and who will meet with the sneers of men, even those who profess to be good men. There are still tribulation and difficulty, trial and even treachery to be encountered by those who are true followers of Jesus Christ. It is one of the hard lessons in discipleship.

How Not to Do Things

"John answered and said, Master, we saw one casting out devils in thy name and we forbade him because he followeth not with us" (Luke 9:49).

Just a short word, but a good deal in it. Here is certainly something showing how not to do things. It is not John alone who forbade this man to cast out demons. John is the spokesman. He said: "Master, we saw a man casting out demons in thy name and we forbade him."

Just imagine. A short while before, the nine of them had been unable to cast out an evil spirit, and here was one casting them out, and because he was not with them they stop him. That has a human meaning. The Lord says, "Forbid him not, for he that is not against us is for us." On another occasion Jesus said, in connection with casting out demons, "He that is not with me is against me, and he that gathereth not with us scattereth."

How are we to harmonize these two utterances, and what was in the mind of John when they wanted to stop this man? The point to begin with is this: John said, "Master, we saw one casting out devils in thy name." Apparently this man was a disciple of Jesus. He had learned

of Him, and though he could not be one who could go and spend all his time with Him, he had caught something that inspired him by faith to bid the demon come out in the name of the Lord. He was not an opposer, he was a friend. John was mistaken. Jesus showed them they ought not to stop any good work. There was not any meanness about Jesus.

And yet we must not say that because Jesus acted thus that broadmindedness is a right and proper thing. Broadmindedness is a danger of the Devil. The Lord has limitations for every one, and he who would break through and be broadminded does not want the limitations that God puts upon all who will have His favor. If God has made a revelation of His will, then nobody can be in harmony with God who does not take that will as guide. If God has given Jesus as a manifestation of that will for the Jews, then no one in Jewry could be in harmony with God who did not accept Jesus. This man had heard of Jesus; believed He was sent of God, and in His name was doing what he could, and the Lord said, "Do not stop him." In the other cases, the Pharisees were setting up what might be considered work that seemed to have the same end—casting out demons, serving humanity, but it was opposed to Jesus. It was in opposition to Him. They would serve God, but would not have anything to do with Him. The Lord said of these, "He that is not with me is against me, and he that gathereth not with me scattereth." It all depends on the situation. There are those now who are working for God who will not have what is the clear leading of God. We consider the way of God now to be a correspondency with what it was in the days of the first advent. As God gave Jesus, and by Him and the work He did, revealed God to the Jews, no Jew could find acceptance with God who did not find it through Jesus.

Well, the time of His return has come. God is doing a work in the earth and no one can be in harmony with the will of God except in the way God has provided. If there are two ways of being saved, we have no light or guidance, one way is of our own making. If God is doing a work He has only one way. There is only one way. When Jesus was revealed God spoke by John the Baptist. But when John the Baptist had baptized Jesus, he said, "There is he of whom I spoke." John knew he must decrease. He pointed to the Lamb of God. No one could get blessings from God except they took them in the way God gave, through Jesus.

God has only one channel of blessing, and he who thinks to do harvest work with another instrument than that which the Lord provides is a hindrance, is scattering and not gathering. It may seem narrow-minded. There is a narrowness in God's way, as narrow as God's appointed channel, but of him that is in that channel God says, "He that is not against us is for us." This man could not always join John and Thomas and the other disciples, he had affliction at home, but he did what he could for the Lord. Let no man judge another in his work for the Lord, though we must every one in

these days, take some part in the great work for the Lord.

Advice for Church Elders

"And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem" (Luke 9:51).

"Received up." That he should die and be raised from the dead and be received up into heaven. "He stedfastly set his face." It was no easy thing for the Lord to do. He knew that when He got to the end of the way cruel death would meet Him; not merely a cruel physical death, but cruel in the sense of being treated as an evil-doer, as a bad man, even His good, earnest, longing heart to be misunderstood by His followers. He whose heart was always filled with longing over them, going to be treated as if He was an enemy of God, His loving Father, and an enemy of man.

But "He set his face." He could hardly have gone if He had not set it. "He set his face stedfastly to go to Jerusalem." And sent messengers before His face. They went and entered into a village of the Samaritans to make ready for Him, and they did not receive Him, it is said, because He was just passing through. They would not provide Him with a night's lodging. And these disciples, James and John, say this: "Lord, wilt thou that we command fire to come down out of heaven and consume them, as Elias did?"

They got warm. They were called, as one Gospel tells us, sons of thunder. John, who was supposed to be the exemplar of love, and who surely was, whom Jesus loved and loved truly, John whom tradition tells us was a very gentle spirit, John got hot up to the neck. They could make the thunder, but they could not make the lightning. They wanted Him to give them the word to bring the curse of heaven upon these people. But Jesus was quite calm and undisturbed. If anything could have disturbed Him it was the thought that His disciple whom He loved, would not get all the accommodation he was accustomed to in his home. But John and Thomas loved Him and were touched because an indignity was put upon Him, and nothing would serve them but fire from heaven.

Jesus said, "Ye know not what spirit ye are of," and He calmed them, and very quietly passed on to the next village. And I suppose there they got what they wanted, for Luke tells us no more about it. He tells us the Saviour came to save men's lives, not to destroy them.

My dear brethren, it is good to have a care for the Lord, but it is not good to put one's own judgment as to what is right and proper. These men who had been so long with Jesus ought to have known what they should have done was to come to the Lord and ask Him about it. There are brethren sometimes in our church work who run ahead of the Lord. We should be followers, and not those who take the Lord's things in our hands.

Sometimes it happens that some things are not right and proper, and one, two, three, four it may be, brethren put their heads together and try to bring about

something that will alter this matter, and maybe what they are after is rightly done, but that is not a proper way to do it. For any one to make any scheme to bring about something in the Lord's church is not the right way. If any one has an idea what he should do is to take it to the Lord first, and then talk to his brethren. If he is an elder, take it to the elders' meeting; if not, consult it with the elders. Let no one scheme to get ahead or bring reason into these things, but let everything be done as unto the community and unto the Lord.

There is a danger sometimes, I do not know whether in this congregation, but he who has much experience in the church of God will know it very frequently happens, that some things are done that are clearly running ahead of the Lord, not seeking what is His will, and what would be pleasing to Him. If John and Thomas had gone to the Lord without the exhibition of that spirit, they would have done better. However, we would not have learned how not to do things.

It Killed the Man's Ardor

"And it came to pass that as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes and birds of the air have nests, but the Son of man hath not where to lay his head" (Luke 9:57).

This was not exactly the answer the man expected. Jesus did not pat him on the back and say, "Come on, so glad to get another disciple." He spoke to him in rather a strange way. Jesus did not refuse the man, but He put what it would mean to be a follower very plainly before him. And we must take it that it killed the man's ardor.

Jesus reminded him of the fact that He was often homeless, sleeping on the hillside. We do not know that our Lord's life was like that of a vagrant, sleeping wherever He could find a place to lay His head. Very likely our Lord often slept under a roof. They no doubt carried an account with them and could pay their way. We know they had a ministry of that kind, chiefly through the agency of some earnest women whom we would call sisters in these days. Our Lord taught His disciples He would have hardships. This man was not heard of any more. He was a man full of emotion. He had seen the Lord. Something smote him, he would give all he had. He runs up and comes before Him. His heart is full, his mouth is full, he would give himself to the Lord. But emotion provides a poor garment for a chilly night on a mountain side.

The man went home. Emotion is a passing thing. If a man is going to keep with the Lord he needs more than a passing feeling. There is a hardness that comes almost like a brutal thing when one's circumstances have to be measured by one's zeal for the Lord. There must be that for the disciple. There are many who like the joy and gladness of coming to Jesus, but they do not like the dreariness of the work. There are things to be done not agreeable to human nature. Emotion

Moody Bible Institute Monthly

kills, but zeal arms. He who has zeal for God has a garment that will keep him warm. We hear no more of the man who said, "Lord, I will follow thee whithersoever thou goest." We used to sing:

"Follow, follow, I will follow Jesus,
Anywhere, everywhere, I will follow
on."

It is very easy to get a hymn book and sing it. But it is another thing to come out and bear witness to Him.

He said to another, "Follow me." But he said, "Lord, suffer me first to go and bury my father." This was not a case of some one running after the Lord and saying he would become a disciple.

One might say, the Lord takes those who run after Him, lets them come if they want to, and takes service from them and would give them a permanency. But those who thus come after the Lord have a little more to answer for than some others, and they very often fall out by the way. But there is an occasion where the Lord said to some one, "Follow me." A clear case of calling him in and giving him the privilege of service. Some one who might not have been one of the twelve, but one of the seventy.

One would think that such an one would say, "Yes, Lord, I will gladly come." The Lord would not have spoken to one whose heart had not been touched. But he does not do that. The Lord says, "Follow me," and the man says, "Lord, suffer me first to go and bury my father."

Some who have read this but carelessly, think that our Lord was cruel here if the man's father was lying dead, to say, "let him bury himself." But if the man's father were dead he would not have been there, for the law in the East is that they bury the dead directly they die. If a man dies in the morning he is buried at once. This man was not saying, "My father lies dead at home, have me excused until I have attended the funeral and seen that things are all right." But, "My father is aging now. I would like to wait, if you will let me wait, before coming to be your

disciple." "Oh," said Jesus, "let those who are dead according to this Word, not quickened by this Word, let them look after those interests, but you follow me. Go thou and preach the kingdom of God."

It is a call to work. Jesus was now coming close to the end of His ministry. He intended to send out those who were willing, and thus gave a direct call of this kind. If the man had waited until his father was dead, the time would be gone. Things that we often speak of as earthly obligations affect our relation to the Lord when He gives us a call.

Time for Service Is Short

Those days were correspondent to these days. The time for the establishment of God's kingdom is near, and that means that the time for service is short. To him who knows that there is a call, "Come, and be my disciple, and go preach the kingdom," and who says, "Lord, I have some obligations, something that may mature by and by"—it may be this man's father was not near dying, but he sees obligations that may come upon him, and will wait until they mature—such are not much fit for the proclamation of the kingdom of heaven. "He who sees the urgency," says the Master, "would not ask me if He did not see I could be of some service." The Lord whom I love and adore is not a hard taskmaster, if obligations arise, there will be some way of meeting them. I will take the privilege instead of waiting for an obligation. If there is one right there, the Lord does not ask me to leave it to do His work, but he who waits for something to mature is not worthy of being a preacher of the kingdom. And this man proved himself unworthy, and dropped out.

And another said, "Alas, Lord, I will follow thee, but let me first go and bid them farewell which are at home at my house," as if he had heard what had been said to the other one. And Jesus said to him, "No man having put his hand to the

plough, and looking back, is fit for the kingdom of God."

This man said, "I will," as if he were better than the other, as if he said, "Lord, I will not ask you to wait until my father is dead, but I would like to go and bid them farewell at home." The Lord says, "If you do, it is all up."

Making a Furrow and Looking Back

"He knew the man, and the farewell was rather a big thing. It would mean visiting father and mother and having some days at home, and then going to visit nephews and nieces, and if he went visiting and bidding farewell, the Lord knew the attraction of these things would be upon him so much that he would not come back.

The Lord says, "Here is a man who has put his hand to the plough, as it were, and said, I will do it, and then said, Let me go and bid them farewell, instead of getting on with the ploughing, and saying, I know things will come right, your service is just and reasonable and true. I will get on with it and trust the future to you."

The Lord said, "You are like a man who wants to make a furrow and looks back, and the thing is all askew."

Here is a lesson in discipleship. We are called, not to enjoy the truth, but called to service. How are we doing it? Are we procrastinating, or holding back? He who says, I will do it, and does not do it, falls far short of the glory of God, and is in danger of losing Him.

The Lord help us to keep our faces set for the end of the road, and to keep our hearts set for the Lord, and though it may be there will be something in our life that will be like sharing the cold at night, we will not take harm. Traitors may trouble or dangers affright, but none of these things will move him whose heart is warm with the love of God. And none will move us as we keep our faces Zionward, and set for the glory of God. The Lord grant it to be so.

Religious Climbers

By Rev. Christopher G. Hazard, D. D., Catskill, N. Y.

THE LORD declared that He was the door of the sheepfold and that by Him men must enter it. He further said that any who failed to do this but attempted entrance by climbing up some other way would be regarded as thieves and robbers. So that, if having gone astray like lost sheep and having turned everyone to his own way, men seek salvation, try to enter the church, endeavor to become Christians, set out for heaven, all in self will, still pursuing their own way, they will be classed with those others who attempt unauthorized entrance, who would break in, who want the gifts of God upon their own terms and dishonestly. It is not possible to steal into the kingdom of heaven. Christ is the way to it, the truth of it, and the life of it. By him if any man enter in he shall go in and go out and find pasture for his soul. Otherwise people may use Christian

terms, wear Christian livery, do many mighty works in the name of goodness and mercy, and yet have no right to their claims of position and prospect.

The Social Parallel

We are familiar with the fact that there is a class of people in society that deserves the name of social climbers. They lack the requisite passports to the best social circles and institutions but are determined to have their benefits and enjoyments as though they deserved them. They are neither entitled nor fitted for what they want, but by wealth, by influence, by hook or crook of management, they are resolved to be where they have no right to be and to have what they are without right to have. They often seem to succeed for a while in the social sunshine, but they never really get in, like flies upon a door screen they are known

to be outsiders, and, as insects perish when sunlight gives place to frost, they pass away in an atmosphere of contempt. Men cannot break into learning, they cannot burglarize culture, they cannot seize fellowships. If people want the highest and best things of life and association they must apply to themselves the Scripture saying that those are blessed who enter through the gates into the city and thus have right to the tree of life.

Stealing the Belongings of Christ

We live in an age of religious climbers. Religious activity is at fever heat. Men who cannot distinguish between religion and Christianity, who forget that when Saul made havoc of the Christian church and was a witness against Christian martyrs he was at the same time intensely religious, esteeming himself God's servant, think that in the multitude of

religious cults and institutions, in the rush of religious business, the city of God is being taken by storm, that in the many voices of a world-wide discussion of the need and prospects of a new religion we are experiencing a great religious revival. Taking from the gospel of Christ such terms as please them, exalting ethical and social standards of life and work at the expense of Christian truths, parading as their own discoveries recipes for good cheer and right living that were the commonplaces of social service in the infancy of Christianity, they steal the belongings of Christ to adorn their philosophical substitutes for His gospel and remind us

of Cain in their easy and self assured approach to God with the fruits of their natural ignorance of His way and the neglect of His appointed sacrifice for sin. Their countenances may fall at the reminder that sin lies couching and uncorrected at their door, but it is there and ready to spring up in hatred of the brothers whom they falsely claim to love. There is no acceptance with God without the atoning blood of that Lamb of God that taketh away the sin of the world. The Christianity that includes religion begins at that cross where we must bend low in penitence before we can be upright in righteousness.

His Name Is Absent

How rarely do we hear the name of Christ in current religious discussion and observance! The name of Jesus, the great prophet and moralist, is common property in the religious drama, but the name of Christ, the only begotten Son of the living God, is absent. And where that name is absent, salvation is absent, true religion is absent, Christ's acknowledgment of a Christian is absent, heaven is absent. All who come to save us instead of Christ are thieves and robbers of souls, no one cometh to the Father save by Christ.

The Blind Beggar

By Rev. William Porter Townsend, Plainfield, N. J.

ABOVE the noise of the multitude as they pressed upon the Healer sounded the voice of Bartimaeus.

"Jesus, thou Son of David, have mercy on me!" was his persistent cry.

"Why should the blind beggar petition the Nazarene?" questioned Ben Joseph. "What may such as he hope for at His hand?"

"The Nazarene is known to be kindly disposed towards all men," answered his friend Nicodemus, as they stood by the roadside awaiting the approach of Jesus and the multitude: "and methinks the cries of Bartimaeus will be heard by Him."

"Not if the Healer will inquire into the past experiences of the beggar," was the gruff reply.

"Worse men than Bartimaeus have received of His grace," Nicodemus as curtly answered. Hardly had he spoken ere Jesus and the multitude drew near.

Bartimaeus was well known to Ben Joseph and Nicodemus. They had been friends of his father before him. They knew Timaeus to have been one of God's noblemen. He had lived an unsullied life and had bequeathed to his son not only a good name, but a fortune won by honest effort.

Bartimaeus had inherited none of his father's virtues. The early drift of his life was away from the law and the prophets and the wealth that had become his had soon slipped from his grasp. The indiscretions of his youthful years had well-nigh marked him for the grave. Only the skill of the best physicians had saved him from a premature death. But all the wisdom of the physicians could not preserve to him his vision. Loathsome diseases had made him blind.

None repented of his past life more truly than the blind beggar. The remembrance of his sins and the fact of his blindness lay as a grievous burden upon his mind and heart. Both had made of him an outcast with his kindred and their friends and a dependent upon the good graces of those whose lives had been nearest like his own. The debt was due to one of this latter class for having this very day led his tottering steps to the place he was found to occupy by the side of the Jericho road.

Bartimaeus had learned of the fame of

Jesus. Just how and when the knowledge had been imparted to him, he could not recall. It may have been spoken in the midst of sinful revelry by some companion much the worse for wine seeking to belittle the labors of the Nazarene. Or, it may have fallen from the lips of some friend of Jesus working to reclaim the lost and destitute of the house of Israel, in their visits to the brothels where such as Bartimaeus once might have been found.

Whatever the source of the information, Bartimaeus could not free himself of its influence. He had continued to picture in mental vision just who this Healer might be and what was the power that was His for the working of His wondrous deeds. He concluded that He must be a man of holy living and that the cleanness of His life had brought Him into intimate relationship with God. That God had continued to honor the Nazarene there could be no doubt. That God would further honor the Healer was the hope cherished by the beggar.

Bartimaeus had overheard the reference to his past life by Ben Joseph and had again condemned himself for his folly and asked himself, "Was it not all only too true that had been spoken?" only once more to be encouraged by the reply of Nicodemus. "Worse men than Bartimaeus have received of His grace." And then, as though in a moment of special enlightenment, the beggar reasoned, "No man can forgive sins but God alone, and no man can do the things that the Nazarene does, except God be with him. This must be the Son of God. This must be the Son of David."

With new faith and purpose Bartimaeus determined to supplicate Jesus, not only as a blind beggar for healing, but as a sinner for that cleansing that could only come from above.

That was a crucial moment in the life of Bartimaeus, a moment that might never know its duplicate. Whatever else might be the plan of the approaching man, the beggar could only read in Jesus one who went about doing good.

The remark dropped by Ben Joseph had led Bartimaeus to reason that his presence among the multitude might be unwelcomed, and that perhaps he need

not expect help from any of their number. But he could not conceive of Jesus refusing to hearken to his cries. Whatever might prove the attitude of men, he determined to trust himself to the favor of God.

"Jesus, thou Son of David have mercy on me!"

It was as Bartimaeus had supposed.

There was a murmur on the part of the multitude because of the offender. Even the disciples of the Healer had thought to interfere. All others being slow to speak, Ben Joseph, who had joined the throng, stepped out from among them and cried to Bartimaeus, saying, "Hold thou thy peace."

But he cried out the more a great deal, "Thou Son of David, have mercy on me!"

"Beggar," cried another, "wilt thou not hear?" and smote him with his staff.

Urging his way to the side of Jesus. Ben Joseph whispered to Him, "Why trouble Thyself with the beggar, Master? Let him perish in his sins."

A look of reproach cast over the face of the Nazarene, and there was a note of sternness in His voice as He rebuked Ben Joseph and those others with him, saying, "Ye know not what spirit ye are of. The Son of Man is come to seek and to save that which was lost."

Down deep in his heart, Nicodemus rejoiced at the rebuke of Ben Joseph and loved his Master the more for the spirit He had manifested. Willing still to befriend Bartimaeus, he turned to Ben Joseph, and recalling former words that the Master had spoken, said, "Hast thou forgotten, friend, that they that are sick need a physician and not they that are whole? It is true that Bartimaeus has been a great sinner, but not a sinner beyond others. He that is without sin among us might properly cast a first stone."

Jesus stood still and the great company halted with Him. A smile had brightened the countenance of the Nazarene at the words of Nicodemus and a degree of joy had filled His very soul. The Master was ever grateful to know that His teachings were being remembered by His followers and that His spirit was transforming their

lives. The heart of Nicodemus was becoming like unto His own.

Turning to Nicodemus, Jesus said, "Call ye Bartimaeus."

Delighted to be thus commissioned, and knowing what must result to the beggar because of that call. Nicodemus quickened his step, and having reached the side of Bartimaeus, he gave his hand to the beggar, saying, "Bartimaeus, be of good cheer: rise, He calleth thee."

Swaying to every change of sentiment, the amazed multitude became now the friends of the beggar whom they had opposed. In their hearts they had thought, "This man is a sinner," and all would have shrunk from contact with him lest defilement had come to them. But now, with the law apparently forgotten, and the good grace of the Nazarene going out toward Bartimaeus, all thought to befriend him. They would have carried the beggar to Jesus.

But Bartimaeus needed no urging. The cheering voice of Nicodemus and the touch of his friendly hand had inspired him. Throwing aside his loose flowing garments, that nothing might impede his

progress towards Christ, with his hand still clasped in that of his friend, he hurried after Nicodemus and was soon standing in the immediate presence of Christ.

He tried to look into the face of the One who stood before him, but only the eye of the soul was quickened to know Him. He left that the eyes of the Healer were reading his own soul and that He must surely know all its defilement. And yet he knew that reading thus, the Healer must know of the repentance and contrition asserting within. Bartimaeus felt that he could confess all to Jesus and find in Him still a friend.

There was a note of tenderness and sympathy in the words of the Master as He questioned. "What wilt thou, Bartimaeus, that I should do unto thee?" and there was a response of adoration in the heart of the suppliant, as he replied, "Lord, that I might receive my sight."

And Bartimaeus saw!

Physical and spiritual vision, in the coming and going of one precious moment, were restored to him. He saw the human Christ. He saw God manifest in the flesh.

"Thy faith," said Jesus, "hath made thee whole."

"What manner of man is this," questioned the multitude, "that the blind are made to see, and that the sins of the heart are forgiven?"

"It is a wonderful work of grace," confessed Ben Joseph to Nicodemus, as together they left the place of the multitude and wended their way homeward.

"And thou wilt own, friend," urged Nicodemus, "that God can reach and save even the greatest sinner?"

"Worse men than Bartimaeus have received of His grace," replied Ben Joseph repeating the words that his friend had previously spoken and perhaps in atonement for his condemnation of the beggar.

In the heart of Bartimaeus there was no bitterness. He had forgiven the error of Ben Joseph and loved, too, the hand that had struck him. Nicodemus would ever continue to be remembered as one of his friends.

As for the Nazarene, Bartimaeus became His devoted disciple and followed Jesus in the way.

Poets, North and South, Sing of March

MARCH

By Ruth Ramond, St. Cloud, Fla.

Heigh ho! Heigh ho!
Warm zephyrs blow,
Prince March is on the way,
A hundred throats
With varied notes
Now join his roundelay.

Heigh ho! Heigh ho!
He fears no foe
With blossoms in his train;
The north winds fail
His zeal to quail,
He comes in joy to reign.

Heigh ho! Heigh ho!
Where fountains flow
And lilies lightly swing
Neath rainbow arch,
The royal March
Is wedded to the Spring.

MARCH

By L. M. Thornton, Waverly, N. Y.

Keen blow the winds, and scattered flakes of snow
Fling winter's bold defiance in my face;
And yet despite their impudence, I know
Behind the clouds there waits the springtime's grace,
The balmy breezes, and the budding bowers,
And incense sweet from myriad woodland flowers.

Keen blow the winds, and March with boast and jeer
Points to the dreariness of earth and sky;
But we who've wintered many seasons here
Have learned how well the braggart knave can lie;
He sits unsteady on a tottering throne
While April comes full soon to claim her own.

May Christians Attend Picture Shows?

By L. Ray Miller, Akron, O.

IN LUKE the sixth chapter the forty-fifth verse our Lord sums it all up when He says; "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil."

He does not say anything about Catholic or Protestant, black or white, Jew or Gentile, but *good or bad*. Remember with our Lord it is good or bad, sheep or goats.

Now then what do we find? Have you ever seen the manager of any picture show at prayer meeting? Have you ever seen them in Sunday-school, or stirring up a revival, or following the Lord at all?

Do they render unto Him homage and obedience to His divine command? Do you find their places of business closed on the Lord's day, and they and their

children bowed before Him in church?

On the contrary are not the pictures they show chosen with the thought of making the path of life lurid and hectic and evil for the person that comes to see them?

Do the actors and actresses that make the pictures stand out as wholesome, lovable men and women? The Bible says that whosoever putteth away his wife save for the cause of fornication, committeth adultery; if you will examine the matter at all you will find they all utterly ignore that admonition. Some have died of rape, some of delirium tremens, some of dope; and the entire industry is strewn with wrecks of men and women that were made in the image of God.

In the advertising they use, two things predominate, passion and thrills. It matters not how often you pass a play

house, there will nearly always be a lewd sensual woman pictured, or a dare devil escape or a prize fight; if religion is portrayed it is by a priest.

Does that make for good citizenship? Some say the pictures should be censored. They are being censored—every picture that is shown here has passed the censor. Has that improved the quality?

It is a foregone conclusion, that if you put mud in the spring the water will be roily—and if you put filth in the mind you will have lust in the heart.

Have the owners of this huge industry attempted to make it wholesome? They have not—they have attempted to make money. The Lord's day may go, morals may go, players may go, people may go, but they must make money. They have succeeded, far beyond our wildest imagination. It's a poor director, writer, actor

or actress that does not command a larger salary than the President of the United States.

But do they not care that in a sense as long as they continue in this business they are shut out from the church, and from the prayer meeting, and the fellowship of Christians and of God?

They do not care, they will laugh at your request to close their places on Sunday and go to church, and they will resist strenuously any attempt to close them.

Then by what stretch of the imagination can it be possible for the Christian (the man or the woman with the new

heart) who has been redeemed not with silver or gold but with the precious blood of Jesus Christ, to let go of his high calling, his glorious service as a priest of the Most High God, his position as a king beside the King of kings, his glory with the glory of Him that shall be revealed, his love to Him who first loved us, how can it be possible to let go of Him who died to save us and give us a place higher than the angels and archangels, to go back down and seek the companionship of men that are in a business whose every motive is rooted in evil?

Is it possible that God, our God, the great Creator of this glorious universe,

and Jesus Christ His Son and the Holy Spirit are so straightened that they cannot satisfy the longings of these hearts of ours during the pitiable space of this life time? What then, pray, shall these souls of ours do during all eternity? Or, is the fault in the lowliness of our pleasures and do we need to find God anew? Do we need to have these hearts cleansed and these eyes opened that we might behold the wondrous things that He hath prepared for those that love Him?

Who gives up most? He that leaves God to join hands with evil, or he that forsaking all evil seeks honestly to serve the ever-living God?

To Read the Bible Through in Twelve Months

Arranged by D. F. Merritt, Dorset, Vt.

FOR a long time I have read the Bible through every year according to this schedule; I begin the month reading five chapters a day which allows for days when I am not able to read at all, and for miscellaneous reading the latter part of the month.

JANUARY

Genesis..... 50 Chapters
Exodus..... 40 "
Matthew..... 28 "

FEBRUARY

Leviticus..... 27 Chapters
Numbers..... 36 "
Mark..... 16 "

MARCH

Deuteronomy..... 34 Chapters
Joshua..... 24 "
Judges..... 21 "
Luke..... 24 "

APRIL

Ruth..... 4 Chapters
1 Samuel..... 31 "
2 Samuel..... 24 "
1 Kings..... 22 "
John..... 21 "

MAY

2 Kings..... 25 Chapters
1 Chronicles..... 29 "

2 Chronicles..... 36 Chapters
Acts..... 28 "

JUNE

Ezra..... 10 Chapters
Nehemiah..... 13 "
Esther..... 10 "
Job..... 42 "
Romans..... 16 "

JULY

Psalms..... 89 Chapters
1 Corinthians..... 16 "

AUGUST

Psalms..... 61 Chapters
Proverbs..... 31 "
2 Corinthians..... 13 "

SEPTEMBER

Ecclesiastes..... 12 Chapters
Song of Solomon..... 8 "
Isaiah..... 66 "
Galatians..... 6 "
Ephesians..... 6 "

OCTOBER

Jeremiah..... 52 Chapters
Lamentations..... 5 "
Philippians..... 4 "
Colossians..... 4 "
1 Thessalonians..... 5 "
2 Thessalonians..... 3 "

1 Timothy..... 6 Chapters
2 Timothy..... 4 "
Titus..... 3 "
Philemon..... 1 "

NOVEMBER

Ezekiel..... 48 Chapters
Daniel..... 12 "
Hosea..... 14 "
Joel..... 3 "
Hebrews..... 13 "
James..... 5 "

DECEMBER

Amos..... 9 Chapters
Obadiah..... 1 "
Jonah..... 4 "
Micah..... 7 "
Nahum..... 3 "
Habakkuk..... 3 "
Zephaniah..... 3 "
Haggai..... 2 "
Zechariah..... 14 "
Malachi..... 4 "
1 Peter..... 5 "
2 Peter..... 3 "
1 John..... 5 "
2 John..... 1 "
3 John..... 1 "
Jude..... 1 "
Revelation..... 22 "

Convention of Orthodox Colleges

Reported by Professor Lowell H. Coate, Huntington Park, Calif.

THE National Convention of Orthodox Colleges held recently at Chicago, proved to be successful beyond the expectations of its promoters. More than twenty colleges were represented at the convention, and as many as twelve different religious denominations are known to have been represented by delegates. Doctor C. B. Widmeyer, president of Pasadena College, Pasadena, Calif., not only represented his own Institution, but also, the Association of Orthodox Colleges of California.

Special greetings were received by telegram from interested college men, both in America and abroad, who were

unable to attend in person. The following cablegram was received from Watford, Scotland:

"Dr. C. B. Widmeyer,
Care Moody Bible Institute:
"Christian greetings. Am sorry distance prevents meeting with you. Great things will result from your decisions.
"George McCready Price."

Two general church Boards of Education were also represented by official delegates. All the sessions of the convention were held in the Moody Bible Institute, which is particularly convenient for that kind of conference. Doctor

James M. Gray, President of the Institute, gave the address of welcome, which made all the delegates feel thoroughly welcome and at home. Responsive addresses were given by Rev. W. R. Cox, of Greensboro, N. C., and Dr. C. B. Widmeyer, of Pasadena, Calif., after which Dr. E. G. Burritt, president of Greenville College, Greenville, Ill., gave the principal address of the evening and sounded the keynote of the convention. He showed that there is a definite need for an association of orthodox colleges, in order to bring about a closer co-operation among the Christian colleges in all the states. The convention went on record as stand-

Moody Bible Institute Monthly

ing for the highest standard of scholarship, insisted that it is possible to maintain such standards in the smaller Christian colleges, and condemned the growing practice by certain state universities of establishing accreditation standards on a financial basis of endowment. Splendid music for the convention was provided by the students of the Institute.

At this convention, the foundation was laid for the establishing of a permanent organization to be known as the Association of Conservative Protestant Colleges. As a basis for their common purpose, the following statement of faith was agreed upon and subscribed to by all the participating institutions:

Statement of Faith

1. We believe in the Holy Scriptures as the supernatural and authoritative revelation of God's will to man.

2. We believe in the deity and virgin birth of Christ, and in the personality of the Holy Spirit.

3. We believe that God created the physical universe by a separate act of divine power, and that He created man in His own image, denying the modern hypothesis of evolution; nor do we believe that man is a product of such evolution.

4. We believe in the fall of man through transgression, and in the substitutionary atonement of Christ.

5. We believe in the necessity of the new birth, and in purity of heart and life.

6. We believe in the resurrection of the body.

7. We believe in the second coming of Christ, and in future rewards and punishments.

The further perfecting of the organization was placed in the hands of an executive committee of five members whose duty it is to draft a constitution and by-laws, prepare a program for the next annual convention, and to arrange the time and place for the convention. The executive committee is composed of the following members:

Dr. C. B. Widmeyer, Pasadena College, Pasadena, Calif., chairman; Dr. L. Glenn Lewis, 1132 Washington Blvd., Chicago, Ill., secretary; Dr. Newton Wray, Taylor University, Upland, Ind.; Dr. H. U. Roop, Wheaton College, Wheaton, Ill.; Dr. J. W. Leedy, president of Marion College, Marion, Ind.

Standing committees were also appointed by the convention on the following subjects: publicity, text books, graduate schools.

Among the other prominent speakers present were; Professor S. J. Boles, Wheaton College, Wheaton, Ill.; Professor P. J. Wiebe, Upland, Calif.; Professor G. R. Pease, and W. R. Reed of John Fletcher College, Oskaloosa, Ia.; Dr. R. A. Young, president of Bryson College, Fayetteville, Tenn.; Rev. E. J. Gerig, of the Mennonite Board of Education; Rev. M. G. Stanley, of Cincinnati Bible School; Rev. C. G. Taylor, president of Kingswood College, Kingswood, Ky.; Rev. E. E. Hess, of Grantham College, Pa.; Dr. S. C. Yoder, president of Goshen College, Goshen, Ind.; C. E. Hardy, president of Trevecca College, Nashville, Tenn.; Dr. W. Bode, president of Grundy College, Grundy Center, Ia.; and Rev. R. L. Warnock, of the United Presbyterian church.

The readers of this report of the convention are especially invited to note the colleges affiliating with this Association of orthodox institutions, all of which are endorsed by this convention as thoroughly orthodox institutions, and should be supported by the orthodox Christians of their respective denominations. Communication with any of the above mentioned speakers or Institutions is invited by any desiring further information.

World Missions Under Review at Washington

By Rev. Robert H. Glover, M. D., F. R. G. S., Director of the Missionary Course in the Moody Bible Institute

THE great missionary gathering known as the Foreign Missions Convention of the United States and Canada, so long and carefully prepared for and so eagerly anticipated by those who were privileged to attend it, has now passed into history.

How shall we attempt to describe it, and what shall we choose to say about it from the mass of things which might be said? This is indeed no easy problem.

It is a question whether any one who was not in attendance can altogether appreciate the unique character and values of the convention. Nor is it by any means easy for one who was there to summon words which will convey to others an adequate idea of the great occasion in its varied aspects and bearings, or which will even express satisfactorily the deepest impressions made upon his own mind and heart. Occasions like this have an intangible soul as well as a tangible body, and some features can far better be felt than described.

But some brief outline at least must be attempted.

Its Background and Purpose

The two assemblies of similar scope which immediately preceded this one in order were the Ecumenical Missionary Conference held in New York in 1900 and the World Missionary Conference held in Edinburgh in 1910. Both of these imparted such fresh and mighty

impetus to the entire missionary enterprise that it was felt that the time was ripe for another such gathering, particularly in the light of the changed complexion of the whole world as a result of the World War.

The primary purpose of this latest convention was not to deliberate or legislate concerning the inherent problems of missionary administration and operation, but rather to furnish fresh information and inspiration to the churches of the homelands, and to impart to them a deeper sense of responsibility for the carrying forward to completion of the gigantic task of world evangelization.

Its Size and Representative Character

Admission to the convention sessions was strictly limited to regularly accredited delegates, of whom there were 5,000 present, and citizens of Washington to the number of 1,000. Altogether eighty-five mission boards and kindred organizations and eleven institu-



Moody Bible Institute Delegates to the Washington Convention
(Left to right: Isobel Miller, Walter Swartz, Irene Forsythe, John Graham, Irene Knoblock, John Kuhn, Dr. R. H. Glover, Elizabeth Turner, Gordon Smith.)

tions of missionary training were represented by delegates, embracing board officials and missionaries, pastors and laymen, professors and students, with a sprinkling of natives of oriental lands. Of the 5,000 delegates, 1,500 were women.

Distinguished missionary leaders were also present as guests from the British Isles, Scandinavia, France, Holland and Germany, and their presence and messages of greeting imparted a warm feeling of international brotherhood in Christ and comradeship in missionary service.

Its Central Themes

The convention lasted six days, from Wednesday to Monday, January 28 to February 2, inclusive. Three full sessions were held daily in the spacious and beautiful new Washington Auditorium.

responsibility of pastors, of laymen, of women, and the vital factors of intercession, stewardship in money and enlistment of life.

"The Church in the Mission Field" constituted another subject, and careful consideration was given to the application of Christian principles to every phase of human life—physical, educational, industrial, social and moral as well as religious.

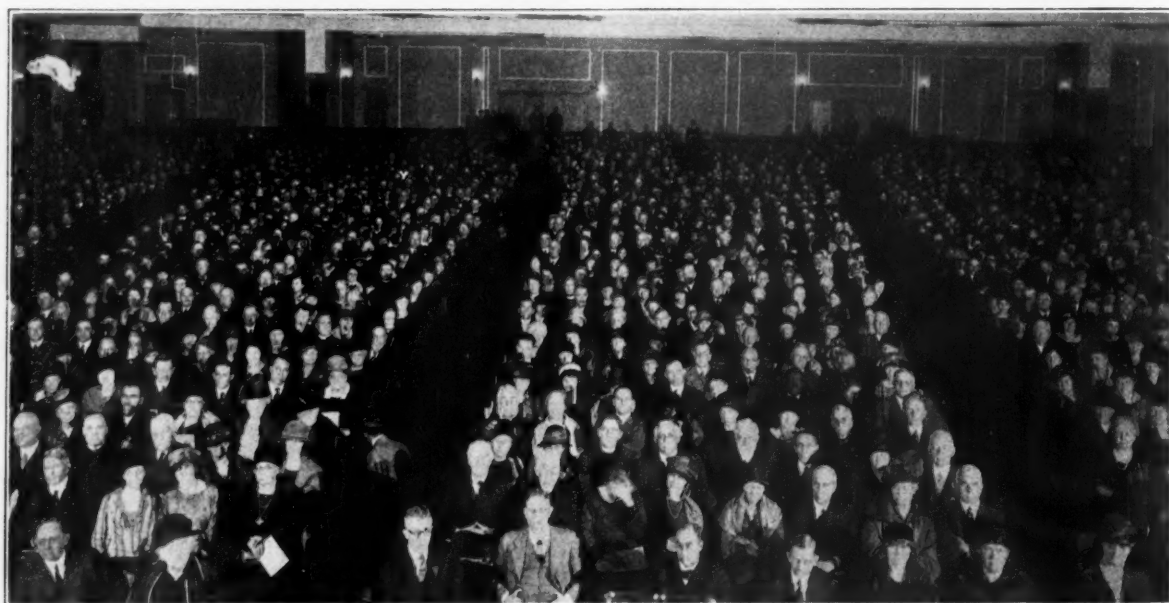
On the closing day four strong addresses set forth "The Foreign Missionary Movement in Relation to Peace and Good-will Among Nations."

The total number of addresses was sixty-two. These swept over a range of vast proportions, touching every part of the globe and every phase of human life and relationship.

with marked ability and forcefulness. In some cases the mark seemed to be missed or the treatment of the theme not to be as effective or impressive as could have been desired. Yet on this point opinions would naturally differ widely, and one can only speak for oneself. On the whole the choice of speakers and themes was to be commended as fair and wise.

Sectional Conferences

On each of two afternoons simultaneous open forums were held in neighboring churches for free and full discussion of vital missionary matters, such as the various forms of missionary work—evangelistic, educational, medical, industrial and social,—Christian leadership, recruiting and training of missionary candidates and missionary education



Delegates to Convention at Washington, D. C. January 28 to February 2, Inclusive

Never has any gathering listened to a program of addresses broader in scope, loftier in tone or more vital in import. The theme of the opening service was "The Gospel for the Whole World," with emphasis upon the compelling character of the message and the Lord's continuing promise of His power attending its proclamation. Then followed a survey of "The Present World Situation," after which the thought passed to "Christ the Solution of the World's Problems" and "Christ the Only Hope of Humanity's Redemption."

Nor were these great themes presented merely on their theoretical side; they were enlivened and enriched by a wealth of incidents and illustrations drawn from the wide experience of the speakers in actual missionary work.

"The Church at Home and Its Responsibilities" was next dealt with, under which heading were discussed the adequate missionary program of a denomination and of a congregation, the particular

Some Prominent Speakers

It was a distinguished and worthy group of men and women, drawn from far and near and representing a wide range of gift and vocation, that presided over the sessions and made the addresses of the convention.

President Coolidge honored the assembly by being present at its opening service and delivering a hearty and thoughtful address of welcome to the visiting delegates to the nation's capital.

Among other prominent speakers were the Hon. Newton W. Rowell and the Rev. Canon Cody, of Canada; Mr. J. H. Oldham, of England; Dr. Robert Forgan, of Scotland; Drs. Mott and Speer, Mr. Robert P. Wilder and Bishops Brent, McConnell and Tucker. But these were only a few among many others, including most of the leading mission board secretaries, both men and women, and a number of representative missionaries from the different fields.

Most of the subjects were presented

in the churches. On another afternoon separate conferences were held on each of the leading mission fields, and on the last afternoon the great body of delegates divided into denominational groups to seek to gather up the findings of the convention and apply them to their own particular situation and need.

It seemed to be the consensus of opinion that no feature of the convention was of greater interest and practical value than these sectional meetings for interchange of experience and opinion.

Where Emphasis Was Laid

Practically every fact and every truth having any vital bearing upon missions found expression at some point in the long line of addresses and discussions. But there were a few points upon which special emphasis was laid and which repeatedly emerged into prominence in the united thought of the convention.

One of these was the cry for reality in religion, the fact that human hearts

Moody Bible Institute Monthly

refuse to be satisfied with mere dogmas, philosophies or ecclesiastical forms. It was earnestly pressed, and particularly by those who are in close contact with the students of both this and other lands, that underneath the prevailing intellectual unrest and speculation there is a deep and general hunger of heart for that satisfaction which only the living Christ can give.

Strong testimony was given also as to the changed attitude of the students and educated minds of heathen lands toward Christ. Dr. Stanley Jones of India told how some years ago when special Christian services were held for the students of Madras every mention of the name of Christ provoked hissing. But at similar meetings held there recently an open appeal was made to the students to accept Christ, and this appeal was promptly responded to by upwards of one hundred.

Christ, wherever truly presented, is today attracting the peoples of the East. Mr. Gandhi, the great Hindu leader, in a recent public address said: "The man to whom I owe most, to whom India owes most, was a man whom I and India never saw; that man was Christ."

It was also emphasized, however, that we must give Christ not merely as contained in a book, but as expressed in our lives that it is a Christocentric message and ministry that are needed. Over against the claims of all other religions and cults it was boldly asserted that "no one else is seriously bidding for the heart of the world but Christ; He has many critics but no rival."

But again, emphasis was laid upon the necessity of practicing Christianity at home if we are going to preach it abroad. The East is studying not the kind of Christianity *professed*, but the kind that is *lived* in so-called Christian lands. There was a time when eastern peoples knew the West only as represented by a few heroic missionaries. Now closer contact reveals to them the actual life of western professing Christians. They judge of Christianity not by the former but by the latter.

To go a step still farther, the shameful wrongs of a civilization that is Christian in name, but far from it in reality, in its contacts with eastern races were exposed. Such wrongs as political aggression, ruthless exploitation, flagrant moral vices and the like were cited as constituting one of the most formidable hindrances to missionary work.

There is urgent need for Christianity to exert a stronger influence upon the political and commercial activities of western nations, and to express itself in international and interracial relations of every kind. Said Mr. J. H. Oldham of London: "Today the world's physical doors are open, but minds are yet closed through national and racial prejudices." He made an eloquent plea for the application of Christian principles in our dealings with less favored nations, and pointed out that the Christian way of looking upon life is to see men as *equals* irrespective of differences of ability and

simply because they are members of one and the same family, all human beings for whom Christ died.

Speaking on the same line, Bishop Welch of Japan said: "The missionary problems of the Far East are to be met not by new methods but by sheer friendliness. What we must give these races is not mere charity but brotherhood." He referred feelingly to the large measure in which the good influence created by America in Japan through the disarmament conference and the earthquake relief had been shattered by the subsequent immigrant exclusion bill.

In short, then, the appeal for reality and consistency in individual and corporate Christian life and relationships, and the vital bearing of these things upon missionary effort and success, was one of the dominant notes throughout this great convention. Other important features



A Snapshot of the Capitol at Convention Time.

find expression in the testimonies of the M. B. I. student delegates which follow this general sketch of the gathering.

What Is The Convention to Mean?

Space permits of our saying on this point only a fraction of what might be said. But a few things come urgently to mind which must be mentioned.

1. The bond of true Christian comradeship among missionary spirits could not fail to be strengthened by those hallowed days of fellowship together. Differences there are, and one could not lose sight, even in such an inspiring gathering, of the existence of a painful line of cleavage, on the mission field as well as at home, over the fundamentals of the Christian faith, notwithstanding the fact that—happily and wisely—no doctrinal issue was at any time raised at Washington. Yet one rejoices to feel that there still remain a great company of missionaries on the

field and missionary supporters at home who stand heart to heart in loyalty to Christ and the old gospel, and shoulder to shoulder in earnest effort to carry that gospel to all the world.

2. Fresh courage and inspiration will come to all missionary hearts from the fact of the substantial growth and advance of the enterprise since the earlier conferences of this kind were held.

When the New York conference took place in 1900, the missionaries of all North American boards numbered 5,000 and the annual missionary contributions had reached \$5,000,000. When the Edinburgh conference met in 1910, the missionaries of these same boards numbered 7,000, and the contributions had risen to \$7,000,000. But now, as the Washington convention meets in 1925, the missionaries number between 18,000 and 19,000, and the contributions for the past year have totaled \$40,000,000.

Extending these last figures to include Great Britain and Europe as well, we find that the total number of Protestant foreign missionaries in non-Christian lands is today 28,000, while the total gifts for the maintenance of their work last year amounted to \$44,448,000. Such an increase is surely enheartening, even despite the fact that the supply still falls far short of fully meeting the need.

3. Such a gathering of missionary leaders and representatives, 5,000 strong, in America's national capital, filling its great new Auditorium three times daily for six days, addressed by the President of the United States and other distinguished individuals, with all the leading Washington pulpits occupied on the Sunday by missionary speakers, with press despatches going out daily to every large city of the land, and verbal reports and inspiration carried back by the returning delegates to many hundreds of churches throughout America, and to Great Britain and Europe as well—such an occasion as this, we repeat, cannot fail to be the means of focusing the attention of the whole American nation, and of all Protestant Christendom, as never before upon the missionary enterprise, and impressing all thoughtful minds with the facts of its vast proportions, its lofty aims and character and its splendid achievements.

4. And finally, shall we not earnestly pray and confidently believe that the supreme result of this convention, in keeping with its primary purpose, will be to lay the great God-given task of world evangelization with fresh conviction and power upon the heart of the whole Church of Christ in Christian lands, to the end that God's people will rise up and dedicate themselves in truer, fuller devotion than ever before, *to love Christ, to live Christ, and to give Christ* to the world by every ability and resource which they possess?

Unless the Washington convention issues in tangible, practical results of this kind, then despite its bigness and impressiveness for the moment it must be written down as a failure. And let it be impressed upon all who read these lines

that if such results are to be realized it will be only as we lay hold upon God for them in believing, unwearying prayer. As the great need of prayer *preceding* the convention was felt and urged, so the need of prayer *following* the convention, a need no less but if possible greater still, is keenly felt and is urged upon all.

HOW THE CONVENTION IMPRESSED ME

Testimonies from the Nine M. B. I. Students Who Attended the Foreign Missions Convention at Washington

Prayer the Vital Breath of Missions

Walter L. Swartz

"Missionaries cannot work among the heathen nations of the world unless backed up by the prayers of the Christians at home." This was the cry of a speaker at the convention. It raises the question in one's mind and heart: Am I praying for those who are working in these difficult places of the world? Do I believe that God answers prayer, and that He will answer *my* prayer?

"The greatest concern to me is that there has been so much talking in this convention, and not enough praying," said the Bishop of St. Albans, England. This expresses a general feeling in the convention.

Speaker after speaker declared that the greatest need on the mission field is consecrated Christian living. The only means that will produce such living is prayer, a prayer-life on the part of the missionary and also of the church at home.

One of the greatest challenges given to the Christians of North America came in the form of the question: What would result if even half of the Christians of North America began really to pray? Imagine what it would mean to the world if half of the professed Christians should awake to the realization that they have a power within their reach that could change conditions in the world almost overnight, if only they would use it. How many there are whose Christian lives are almost without meaning simply because they do not know the value of prayer and the devotional study of the Bible. For it is through prayer that we talk to God, through Bible study that God talks to us, and through our personal testimony that God talks to others. The convention impressed me afresh with the need of our being Christians who habitually pray, study the Word and live Christ.

How Missions React upon a Home Church

Isobel S. Miller

The question was asked in one of the afternoon discussion groups: "Is it a good thing for a church to take on the support of a foreign missionary?" The answers were a surprise to me by their earnestness and the oneness of their content. Missionary after missionary, pastor after pastor, rose in quick succession, each telling the story of a church deeply in debt, a proposal by the minister or some

other to take on the support of a missionary, consternation at the very idea of such a thing with the congregation already staggering under a financial burden, but at last a decision to try it out. And the result? Without exception, overwhelming blessing and prosperity followed. Such a prominent pastor as Dr. D. McTavish of Toronto testified to the fact that contributions to foreign missions invariably swell the treasury of a church for its own expenses. Refreshing instances were given of how new missionary interest aroused through personal knowledge of and contribution to some particular mission station resulted in paying off the church debt and stimulating the spiritual life of the congregation, as well as greatly increasing the fruitfulness of the missionary himself because of the backing in prayer he received from a unitedly interested and informed church. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."



The White House as It Appeared During Visit of Convention Delegates.

The Student Cry for Reality

Irene Forsythe

Native leaders from Japan and India presented a stirring challenge when they insisted upon the imperative need that the lives of missionaries demonstrate the reality of Christ and that so-called Christian nations apply Christ's principles in international relations.

On behalf of students waiting to sail but detained for lack of money, one volunteer pleaded for an awakening in the church to the reality of sin, of Christ, and of missionary responsibility.

There was an urgent plea from college students that the real Christ of the Bible with all His simplicity and mastery be presented to thousands of students to whom He is either unknown or presented only as an ideal or an example devoid of all divinity and claim to Lordship. Stu-

dents are awake to the fact and the magnitude of the task, but the deep soul-longing for the reality of a personal Lord is keenly felt. This was expressed in the students' question: "Is Christ merely as an ideal or a foundation of truth all that we can take to the heathen world?" A Christ shorn of all deity will fail to satisfy. Beneath all of present criticism and apparent indifference student leaders find in the student world today a deep heart hunger for a personal knowledge of Christ, a realization of vital union with Him and an actual experience of the power of prayer. This appeal of youth to the churches and schools, and the kind of response it meets with, will largely determine the nature of future missionary work.

Christ, Not Western Civilization, Wanted!

Gordon H. Smith

"Bring us Christ and Him crucified," cries the Chinese, the Indian and the rest of heathendom. "We don't want your western civilization—ours is to us far more acceptable—but we do want Christianity if it is *what you claim it is*."

Representatives of these countries sounded this heart-searching appeal as they told of the attitude of their lands toward the western civilization of today. "Is your Christianity different from that which is commonly practiced in your own lands? If not, we don't want it. Is it only a pretext for exploiting other races? We are tempted to believe so, unless you show us that there is a vital difference between the Christianity you bring us and the so-called Christian civilization of the West."

Thus the world is turning to us and demanding the truth. The greatest answer that can be given them, indeed the only answer, is demonstration of the power of the uplifted Christ. God's truth is irresistible, and today many millions have come to know its power. No long period of education is needed to experience conversion, true missionaries tell us. Education and social service, good and important as they are, are not the primary need. As one Chinese remarked, "We thank you for these things, but we need the gospel first and most." What an impressive appeal and object lesson to us at home is this!

Foreign Students in America

J. B. Kuhn

The fact that there are 14,000 foreign students at present studying in America demands greater consideration than it has yet received, particularly in view of its vital bearing upon the whole missionary enterprise abroad.

This phase and problem of missions came under earnest discussion at the Washington convention. Statistics show that the present influx of students to our American colleges represents 105 different countries.

The appealing cry for the recognition of brotherhood among all races sounded all through the addresses and discussions as being the first essential to the winning of these students to Christ.

Moody Bible Institute Monthly

This foreign student question loomed up the larger in the light of the statement made by one prominent speaker that each year the number of foreign students who lose their Christian faith in the educational institutions of this country is greater than the number of students converted to Christianity in the lands from which these foreign students come.

This appalling situation presents a challenge to every Christian teacher and student in America. What shall we say to it? Speaking as a student, I think we can do no better than gird ourselves with the armor of 1 Corinthians 13 in all our dealings with them. I voice the sentiment of the student body of the M. B. I. when I say in all humility that the spirit of brotherhood and racial equality is dominant both in the teaching staff and in the student body of this Institute.

Our aim should surely be so to live and so to act toward these our fellow students from foreign lands that they will return home 100 per cent Christian, and strengthened to become living witnesses to the power of the gospel.

Missionaries Must Live the Life

John F. Graham

"There are missionaries who by their lives hinder rather than help the missionary cause." This was the startling statement of one missionary at the convention. If it is true it is surely a matter for grave consideration.

How very important is the living of a Christ-like life to back up gospel preaching in those dark lands. That Christians at home and missionaries on the field should live more consistent and consecrated lives as followers of Christ was a reiterated appeal.

The oriental peoples are all great discerners of character, and are quick to perceive whether missionaries are living the truth which they profess and preach. Many heathen have turned a deaf ear to the gospel simply because the principles preached to them were not practiced by those who preached them.

Dr. Stanley Jones of India asked the noted Mr. Gandhi what advice he had to offer to the Christian missionaries of India. He replied that if the missionaries hoped by their appeal to conquer India then (1) they must live more like Christ; (2) they must preach the straight gospel without toning it down or adulterating it; (3) they must put their emphasis on love, not as a mere sentiment, but as a working force in all the relations of life.

A Plea for Fair Play

H. I. Lehman

Dr. Walter Judd, a young student volunteer under appointment to China as a medical missionary, has been serving his internship in a town in Oklahoma. When it was known that he was giving up his job there were twenty-one candidates after it at once. But for his expectant job in China, in a field as large as the entire state of Oklahoma and without a single physician, there is not another applicant.

March, 1925

Another missionary candidate remarked that our home churches are so well equipped from top to bottom, "from chimneys to gymnasiums," that there is no money left to send out missionaries.

Bishop Cannon of the Southern Methodist church told at a denominational rally how Mr. Wrigley had spent \$1,000,000 in a single year just to advertise his gum. The whole Southern Methodist church, with more than 2,000,000 members, proposes to spend the same sum in making Christ known to the millions living in darkness in foreign lands. To make the inconsistency still greater, two local congregations of the denomination are at present erecting new churches which will together cost exactly a million dollars. Is it a correct inference that we who know Christ consider chewing gum of more importance than the souls of those for whom Christ died, or count stately edifices and pipe organs more than obedience to Christ's last command?

"If any man will come after me, let him deny himself, take up his cross and follow me."

The Privilege of M. B. I. Training

Elizabeth E. Turner

As I return from this great convention it is with a deeper appreciation of the privileges enjoyed in the Moody Bible Institute. There were students present from many colleges and universities. In coming to know them I found in their hearts a great longing and reaching out for a deeper spiritual life. Science and philosophy they had, but many testified to the lack of adequate Bible and spiritual training—and this from men and women preparing for service on the foreign mission field!

To a number of these the convention happily proved a blessing. They testified to having met Christ there, and coming to know Him more personally, and also the reality of prayer and the meaning of a victorious and consecrated life.

Listening to these testimonies I realized in a new way what we have been receiving at the Institute. I heard students who are to go out as doctors, educators, etc., protesting because of their lack of Bible knowledge and pleading for even one hour's religious training a week. One of these said, "We go out laden with learning but absolutely ignorant of the way to reach human hearts." At the Institute we have the privilege not only of learning in the class room but of putting into practice what we learn. In going to jails, hospitals, missions and churches, we see and feel and deal with the need of every kind of humanity. I praise Him for the knowledge of Christ and the practice in winning souls which I have gained in this beloved school.

The M. B. I. Contribution to Mission Boards

Irene Knoblock

The contribution made by the Institute to the mission boards of America is in-

estimable in its value. As never before, the great need today is for spiritually equipped workers for the mission field.

In the first place, a successful missionary must know God. What a difference there is between knowing about God and really knowing Him in an intimate, personal way! This knowledge comes through a devotional study of His Word, by which God speaks to us and thus enables us to speak back in prayer to Him. At the Institute one has the precious privilege of acquiring this personal knowledge of God.

In the second place, a successful missionary must know God's Word in order to impart its full truth to others. The true fundamental teachings of the Bible are clearly given at the Institute, so that no student need leave it without a thorough working knowledge of His Word.

In the third place, a successful missionary must know how to lead souls to Christ. Such knowledge and ability are imparted at the Institute through the practical work assignments, and this feature constitutes a very great asset in missionary preparation.

The Moody Bible Institute claims to be interdenominational, and such it is not in name only, but in reality. It aims to contribute its product to all the churches for active Christian service both at home and in foreign lands. May many more candidates for missionary service, and many more churches, take advantage of this opportunity for their own benefit and the extension of the cause of Christ!

FAITH IN OLD AGE

By Mariam C. Mills, Gloversville, N. Y.

I close my book and look across
The fields towards the old church tower;
There swallows fly, awlirl, aswoop,
Away, returning, hour by hour.

I mark them daily in their flights,
However far and high they roam,
The sunset sees them winging back
By ones, by twos, to their safe home.

As thoughts that long have soared in flight
Through creed and doctrine, straight and broad,
Come back in latter days, to rest
On childhood's strong, unshaken faith in God.

Since writing the note about the subscription campaign, at the bottom of page 308, the Publishing Agent received a long distance call from the Monthly office to the printing plant at Mt. Morris, Ill., stating that 182 more new subscribers had been added the past 24 hours, bringing the total up to 4694 since January 16, and making a net increase of 3399 in the subscription list, including 92 renewals received today.

Summer Bible Conferences

SOME of the readers of the MONTHLY are already thinking about their summer vacation and are looking for varied attractions so well balanced as to offer refreshment to the entire man.

Where can these attractions be better found than at a summer Bible conference? There nature in her blandest mood offers the healing of the great, open spaces—the colorful, ever-changing vistas of the mountains, the balsam of the woods, the limpid waters of the lake, or the stimulating surge of the sea. But the spirit of a Bible conference goes deeper into a man and lifts him higher than could nature's utmost throw unaided: it recreates his physical energy, "renews the spirit of his mind," and fortifies his courage with a new sense of mastery over the great unseen forces of his life. Its spiritual values lie in its environment, its atmosphere, its fellowships, and its visions, all blended together and shot

through with prayer and sanctified by the lucid teaching of the Word of God. It is a good place to go for physical as well as spiritual refreshment.

The Institute schedule offers a variety in summer Bible conferences which calls for discriminating choice. They differ in physical attributes and program of speakers. Eagles Mere and Montrose, in Pennsylvania, lure the tired toiler to rest in the Allegheny Mountain reaches, each embowering a beautiful lake; Hendersonville, N. C., enchants him with the alternating lights and shadows of the Blue Ridge Mountains; Colorado Springs spreads before him a panorama of the mighty Rockies; Ocean City offers the thrill of surf bathing; and Cedar Lake the tranquil beauty of lake and woodland scenes.

Real Bible teaching is the purpose of these conferences and will constitute the backbone of each program, with inspirational messages at night to rouse

the dormant will, and good music for praise and worship. Speakers expected or already engaged are: Dr. James M. Gray, President of the Institute; Mr. H. A. Ironside, the widely known Bible teacher from the Pacific Coast; Dr. Harold Paul Sloan, pastor of the Haddonfield Methodist Episcopal Church; Dr. J. C. Masee, pastor of Tremont Temple, Boston; Rev. B. B. Sutcliffe, pastor Calvary Presbyterian Church, Portland, Ore.; and of our Extension field staff, Drs. Henry Ostrom, J. E. Conant and William P. White, and Revs. George E. Guille, J. A. Sutherland, and Miss Virginia C. Williams. Other speakers will be added as the season advances.

The dates for these conferences are as follows: Eagles Mere, Pa., July 11-20; Cedar Lake, Ind., July 19-Aug. 2; Montrose, Pa. (Ministerial Institute), July 20-30; Hendersonville, N. C., July 26-Aug. 9; Ocean City, N. J., ———— and Colorado Springs, Colo., Aug. 16-30.

A Call to Concerted Prayer

THE Baptist Bible Union of North America in conference assembled in Chicago, January 28, 1925, hereby expresses its deep conviction that the need of the hour is a great spiritual revival. We have noted with deep gratitude that in all the denominations great companies of the Lord's people are being inspired, manifestly of the Holy Spirit, to pray for such a spiritual awakening. We recognize the spiritual darkness of the time, and we believe that only the mighty power of God can turn back the tide.

We, therefore, hereby invite our fellow-believers of all denominations in general, and our fellow-Baptists everywhere in particular, to join with us in at least three days of concerted prayer for

revival. The dates we venture to name are: Wednesday, Thursday and Friday, April 1, 2, and 3, with the further suggestion that, where possible, such prayer meetings should be continued on Saturday leading up to Sunday, April 5, when special prayer should be offered that God would arise and plead His own cause, in the hope and expectation that the services of that day may be marked throughout the continent by the conversion of thousands of souls.

We suggest that churches, and mission halls, and other places where Christians assemble, be open for prayer during certain hours on all these days; and that in rural or other places where large meet-

ings are impossible, prayer groups be formed.

In many quarters we hear the sound of a going in the tops of the mulberry trees. The fact that in so many directions the desire for a spiritual revival is finding expression in earnest prayer is, itself, an evidence of the movement of the Spirit of God.

We suggest also that in anticipation of the dates named, all believers who read these words should privately, at the family altar, and in public, earnestly intercede that God may pour upon His people the Spirit of grace and of supplication, that there may be a widespread response to this invitation, in order that when the blessing shall come, God may be everywhere glorified.

HOMILETICS BY MAIL

20 Lessons in Homiletics are now being published in the columns of The Gospel Minister (a weekly 8-page paper) by Wm. M. Smith, Teacher of Homiletics in Union Bible Seminary, of Westfield, Indiana, a school of the fundamental type of teaching.

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MR. BRYAN JOINS THE SCIENTISTS

The Hon. William Jennings Bryan recently paid the usual membership fee of \$5 in order that he might become a member of the American Association for the Advancement of Science. One of Mr. Bryan's first opportunities as a member of the association was to listen to an address by Professor E. L. Rice, of the Ohio Wesleyan University, on Darwin and Bryan.

THE GOSPEL OF JOHN IN ITALIAN FOR ONE CENT

This little book is 4½x3 inches in size, has heavy paper cover, and is printed in good, clear type, and sent out by the American Bible Society. The production of this much needed volume has been made possible by the kind generosity of a direct descendant of Giovanni Diodati, who produced an Italian version of the New Testament that goes under his name some three hundred years ago. Mr. Diodati lives in New York, and is much interested in the Italian people.

CHURCH UNION

The Presbyterian and Congregational denominations in Cleveland, O., are discussing closer union. The plan leaves the present churches as they are in relation to their creeds and customs, but establishes a working union so far as their area is concerned.

Some Presbyterian authorities consider the Cleveland Presbytery out of order in proposing union with the Congregationalists; such union should come from overhead. Some Presbyterian sentiment also objects to swallowing Congregationalism, knowing the latter is so liberal a body and loose in possibilities, and hence liable to introduce an unpleasant element into the Presbyterian fold.

As a matter of fact, Congregationalism has been moving so fast in America and England into a presbyterial form of centralized control that the movement is likely to be accelerated unless the spirit of the ancient independence of the individual church is awakened and applies the brakes, or cuts loose.

—Record of Christian Work.

CHRISTIAN ENDEAVOR IN CHINA

Mrs. Christiana K. Cameron Strother, who with her husband are general secretaries of Christian Endeavor in China, writes from Shanghai as follows:

"This is a very serious time in China, at the present moment, the situation is most critical. We do hope peace may soon be established, for the pitiable

March, 1925

condition of the poor, innocent people is unspeakable. This city is overflowing with refugees who have lost all. We do trust the winter may not be severe. Do pray for this distracted land, that strong, unselfish leaders may be raised up, and a stable government established so these patient, peace-loving people may have a time of quiet.

"Everywhere there are unlimited opportunities for giving the gospel message. Military leaders in different sections of China have asked the missionaries to hold gospel meetings for the soldiers, and many of these men have become soldiers of the cross. Oh, how all these need the prayers of Christians everywhere, for there are many adversaries! Please do not fail us, or them, in this hour of crisis. May He reveal to you the great need, and may you have a part in this great work by your prayers."

HARVARD UNIVERSITY AND PRACTICAL CHRISTIANITY

The *Christian Century* publishes a report on the religious life at Harvard, which may well concern the Christians of the nation. It is here that we are taught to believe that liberal religion finds itself most thoroughly emancipated and that if we would only surrender our faith in a supernatural Christianity, as Harvard has done, we would save our young intellectuals to the cause of real religion. The *Christian Century* shares these destructive radical views, but is always frank in its presentation of the attitudes of both schools of thought. Here follows the cheering report which was first printed in *Unity*. At a recent religious meeting at Harvard, attended by several hundred students, the fact was disclosed by a show of hands that, out of those hundreds, only four had prayed the day before; that the same number had read the entire Bible from Genesis to Revelation, and that only about one-fourth of those coming leaders even believed in a personal God. How solemn is the outlook for the future of such paganism. The universities of Germany welcomed this agnosticism and paganism and the day of their glory departed.

—Selected.

\$2,500,000 FOR AMERICAN COLLEGES IN THE NEAR EAST

The five leading American colleges and universities in the Near East are appealing to the American people to contribute \$2,500,000 with which to meet a joint deficit in operation. Cleveland H. Dodge of New York City is chairman of the general committee having the fund-raising campaign in

charge, and he has headed the list with a subscription of \$500,000.

Beneficiaries of the campaign will be Robert College and the Woman's College, Constantinople, Turkey; the American University of Beirut, Syria; the Samokov American Schools, Samokov, Bulgaria, and the International College of Smyrna, Turkey.

These five schools began the year with joint deficit of \$2,500,000, due largely to extended facilities necessitated by increased enrolment.

The enrolment at Robert College last year was 450, with Albanians, Americans, Bulgarians, Greeks, Hebrews, Russians, and Turks predominating. The Samokov school had a total enrolment of 295 last year. The American University of Beirut, an enrollment of 966, students coming from Syria, Palestine, Arabia, Irak, Asia Minor, the Greek Islands, Persia, the Sudan, Abyssinia, Russia, Central Europe and South America. The Woman's college at Constantinople had an enrolment of 390 last year, exclusive of forty-five students registered in the nurses training department. Seventeen different nationalities are represented at the college.

YOUNG CRIMINALS—AN ALARMING SITUATION

Marked increase in the tendency of youth toward crime is shown in a study of criminal convictions of a typical American center, just obtained by Dr. William Chalmers Covert, general secretary of the Presbyterian Board of Christian Education. Marion County, Ind., in which is situated the city of Indianapolis, was selected for the survey, and facts and figures from the official records were obtained through W. H. Remy, prosecuting attorney for that county. A ten-year contrast was charted, comparing the criminal convictions in 1913 with those of 1923, showing the average of prisoners when the crimes were committed. This is the record:

	1913 Average Age	1923 Average Age
Robbery.....	28	21
Burglary.....	29	21
Murder.....	32	26
Criminal Assault.....	33	26.9
Grand Larceny.....	29	23
Wife Desertion.....	34	26

It was demonstrated that in 1913 only one man convicted of robbery was under twenty-one. Ten years later, 78 per cent of all such crimes were by men not old enough to vote.

In 1913, when the average age of murders was thirty-two, none was convicted who was under twenty-one. Ten years later, three under twenty-one were found guilty of capital crimes.

A very large per cent of the youthful criminals have no church connection and in most cases their parents have no church connection. A large number of of juvenile delinquents are pool-room loafers.

The ages given above are averages. Therefore, the younger of these criminals must have been in their teens.

The prosecuting attorney helps to get the true impression from these figures when he says that, in 1913, only one convicted of robbery was under twenty-one; while, in 1923, 78 per cent of all such crimes were by men under their majority. All this points to the Loeb and Leopold case and their dastardly, unmentionable crime, which was thought to be exceptional, but is now appearing to be typical. A boy of seventeen shot his mother, and another one of fourteen shot his grandmother. These and many other similar instances reveal the fearful situation, and show that this is no passing sensation, but a fearful reality, and demands more serious attention.

—The Presbyterian.

THE AMERICAN MISSION TO LEPERS

The annual meeting of the American Mission to Lepers was held on Monday afternoon, January 13, in the Board rooms of the Presbyterian Building, at 156 Fifth Ave., New York.

The program included interesting talks by Dr. W. E. Biederwolf, the well-known evangelist, who has visited lepers all over the world and raised money for their support; Dr. Victor G. Heisler of the Rockefeller Foundation; Dr. J. T. McDonald, who described the cheerfulness with which the several hundred leper patients whom he treated in Honolulu submitted to the painful injections of chaulmoogra oil; and Capt. M. L. Swinehart, who told of personal experiences with lepers in Korea. Miss Eleanor Whitley sang.

The treasurer's report showed an increase of \$15,000 over last year's receipts, the total of this year being \$146,000, and the general secretaries reported growing interest and co-operation from the churches and missionary societies throughout the country. There is still need for a large increase in gifts, in order to meet the urgent appeals for more extensive relief work in many countries.

China is being studied by most mission study classes this year. They will find reference to lepers, of whom there are one million in China. The American Mission to Lepers, 156 Fifth Ave., New York City, has published a six-page pamphlet for use of mission study classes. Copies may be procured by making application, with stamps enclosed, to the above address.

SEVENTH DAY ADVENTIST DENIES A RUMOR

The rumor was broadcasted that on February 6, 1925, the personal, visible return of Christ would take place. Those who made this prediction under the assumed name of "Seventh Day Adventists," are either grossly ignorant of the teachings of Seventh Day Adventists, or have done so through maliciousness to throw discredit upon our work.

In common with thousands of Christian believers in all denominations, Adventists believe, in the light of current events which are fulfilling Bible prophecies, that "the coming of the Lord draweth nigh." Jesus expressly said, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matt. 24:36). We teach that God the Father is holding in His own counsel the definite time of the second advent of His Son, and because of that, the inhabitants of the earth are admonished to be momentarily ready for that event which will come to the masses, as in Noah's day, like a thief in the night.

In September 12, 1893, in the *Review and Herald*, the denominational organ of Seventh Day Adventists, the following warning appeared: "Anyone who shall start up to proclaim a message to announce the hour, day or year of Christ's appearance has taken up a yoke and is proclaiming a message that the Lord has never given him." So, let the general public clearly and kindly understand, that the Seventh Day Adventist church disclaims any connection with fanatical enthusiasts who presume to set in advance the exact time of our Lord's personal return.

Evangelist Stemple White,
Press Representative of the Chicago Conference.

A JEWISH CHRISTIAN LEADER GOES TO HIS REWARD

Rev. Maurice Ruben, of the New Covenant Mission to Jews, Pittsburgh, Pa., died on Friday, January 9, 1925. The funeral service took place at 8 P. M. on the Monday following, and he was

laid to rest the morning of the next day.

A large circle of friends gathered to the services. Among those who spoke in appreciation of his life and work were Rev. Joseph R. Lewek, of New York, secretary of the Hebrew Christian Alliance, which counts Mr. Ruben as one of its founders, and Rev. Solomon Birnbaum, director of the Jewish Missions Course of the Moody Bible Institute of Chicago. Rev. E. D. Whiteside, the friend and supporter of Mr. Ruben since he began his Christian career, and Rev. E. M. McFadden also took prominent part.

Maurice Ruben was born in Germany in 1855 from Jewish parents, and came to this country at the age of sixteen. Arriving in Pittsburgh he entered the store of Solomon and Ruben, of which his brother was a partner. For several years he was in charge of one of the departments of this, at that time one of the leading department stores of Pittsburgh. Here a humble Methodist layman made his acquaintance and told him about Jesus his Messiah, presenting him a New Testament, which he made his Jewish friend promise to read. The promise was kept, and the Word of God laid hold upon his heart. He confessed

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the Lord in baptism on March 19, 1895. Then came the fiery trial of the faith—loss of home and friends, persecution and imprisonment. Not for a moment did he waver, waiting patiently for the Lord to undertake for him. His faith was gloriously rewarded. His home was restored to him, his wife was won for Christ, and she became his co-worker. The Lord raised up new friends, and with their help he established the splendid testimony of His grace in the New Covenant Mission for Israel, so that now though he be dead he yet speaketh. He leaves a wife, two sons and a daughter, Jerome A. and Paul C. Ruben, and Miss Frieda R. Ruben.

THE WINONA SCHOOL OF THEOLOGY

This organization, only two years old, and especially designed for ministers, will hold its next meeting at Winona Lake, Ind., July 17-August 13, inclusive. The following theological teachers so far as now selected are:

Pres. John E. Kuizenga, of Western Theological Seminary, Holland, Mich.; Pres. M. G. Kyle, of Xenia Theological Seminary, St. Louis, Mo.; Prof. George L. Robinson, of McCormick Theological Seminary, Chicago, Ill.; Prof. Leander S. Keyser, of Hamma Divinity School, Wittenberg College, Springfield, O.; Pres. John M. Vander Muelen, Presbyterian Theological Seminary, Louisville, Ky. Prof. Edgar Stranahan, of Penn College, Oskaloosa, Ia.

The purpose of this School of Theology is clearly set forth in the statement made in its descriptive literature that it—has been organized in the interests of evangelical Christianity. To the question "Are there not some of the theological seminaries of the land close enough up to the essentials of the faith as set forth in the Word of God?" the Winona Lake Bible School of Theology answers, "Yes."

But the Winona Lake Bible School of Theology is unique in the following particulars:—

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3. It offers these advantages in the midst of religious, educational, recreational, and healthful environment such as are found in perhaps no other center in the country.
4. It stands especially, and perhaps as the only school of theology founded for the express purpose of emphasizing and defending the particular points at which the strictly evangelical theology is being attacked today by New Thought theologians, destructive critics and modernists in general.

The school is supported practically in whole by funds provided by prominent laymen who believe in an effort to stay somewhat the subtle influence of ra-

tionalistic criticism which is today insinuating itself into so many of our educational and religious institutions as well as into many of the pulpits of the land.

Rev. W. E. Biederwolf, D. D., Dean of the School, may be addressed for particulars at Winona Lake, Ind.

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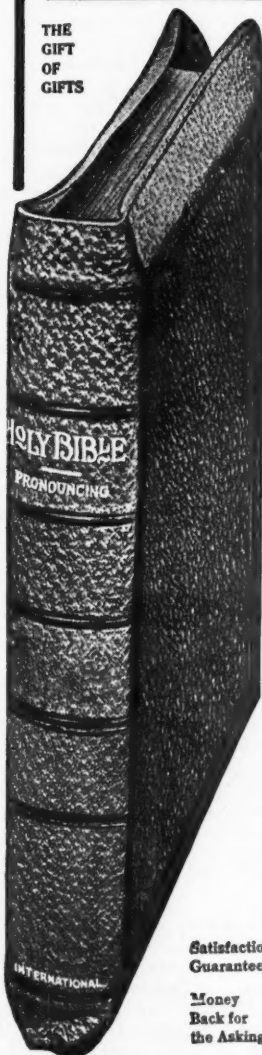
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John C. Page

March 8

The Master's Method of Winning Followers

John 1:35-51

The Master's method of winning followers remains unchanged to this day. It is summed up in the parting words of Christ, "Ye shall be my witnesses." This chapter is full of witnesses and witnessing. In verses 6 and 7 we read: "There was a man sent from God, whose name was John. The same came to bear witness of the light, that all men through him might believe." The substance of His testimony is seen in verses 29 and 39: "Behold the Lamb of God, which taketh away the sin of the world." The result of this testimony is recorded in verse 37: two men who heard it were arrested by it and "they followed Jesus." Further knowledge of the Master confirmed their faith in Him as the Messiah, the anointed of God for the work of saving men. In the joy of their discovery, and the strength of their conviction, they gave their witness concerning Him. One of the two went to his own brother and said, "We have found the Messiah—the Christ." Out of the fulness of his heart he spoke.

It is not difficult to speak of that which the heart knows to be true. There is an experimental knowledge which enables one to say, "We have found him," or "I know whom I have believed and am persuaded."

This note of certainty is sadly lacking today, largely because modern progressive theology has substituted a vague religiousness for a vital Christian experience. Wherever this takes place there can be no positive testimony. A mixture of cultured pantheism and idealism wrought out in the phraseology of the Christian faith will never enable a soul to say, "I have found the Christ, the Saviour." Until this can be said with certainty and joy, there can be no interest in the Master's method of winning followers to Him. Perverting saints, with false or defective testimony, is very different from the work of converting sinners in the power of a true testimony.

March 15

Preparation for Winning Others to Christ

Matthew 4:18-20; Acts 1:14; 2:1-4

The first requirement for this work is whole-hearted conversion to God. The promise in verse 19, "I will make you to become fishers of men" is conditioned on the preceding words, "follow me." This following must have a beginning, and this beginning may be regarded as conversion—turning to God. It should be intelligent and whole-hearted as in the case of the disciples who left all and followed Him. This means that

they forsook all that would hinder the fulfilment of the divine purpose for their lives.

In addition to a whole-hearted conversion to God, one needs the anointing of the Spirit of God in order to win others to Christ. This is given to those who unreservedly turn to Christ in recognition of the fact that they belong to Him. It is a real part of our equipment as soul winners. "Ye have an unction (or anointing) from the Holy One" said the Apostle John to his converts, and as a consequence they were quick to perceive truth and reject error (1 John 2:20-28), and also quick to improve an opportunity to win another for Christ.

The working knowledge of the Bible is another indispensable qualification for this work of winning others to Christ. In the Bible there is a remedy for all spiritual ailments, but those who would win others to Christ must know what the remedy is and where to find it. People differ in temperament and training; they are subject more or less to prejudice, passion and pride. The skillful soul-winner learns how to deal with each separate case, diagnosing the ailment and bringing from the Scriptures the necessary and effectual remedy. The course of study for Christian workers provided by the Correspondence School of the Moody Bible Institute is splendidly adapted for this. Write for information.

March 22

What Can We Do to Win Others to Christ

1 Peter 3:8-16; 1 Thessalonians 1:8-10

The Scripture verses given for this topic emphasize being rather than doing. They lay stress upon life rather than upon method. Unity, compassion, love, pity and courtesy are all mentioned in the first part of our Scripture lesson from 1 Peter. The second part deals with the matter of suffering, reasoning with others concerning the hope that is in us, and the maintenance of a good conscience.

Continuity of intelligent and well directed Christian effort demands consistency of life. The first answer to the question of our topic, "What can we do to win others to Christ?" is, live a consistent Christian life, one in which the qualities mentioned above are displayed, a life so different from that of a respectable worldling that it shall compel the worldling to ask the reason for the difference.

A brief summary of the kind of life which meets the requirements of the case is found in our other Scripture lesson taken from 1 Thessalonians 1:8-10. Christian believers are here described as those who "turned to God from idols to serve the living and true God and to

wait for his Son from heaven." First, they turned to God from idols. These were the outward idols of heathen worship which they had discarded. But there are other idols. In Ezekiel 14:3 we read about men who "set up their idols in their heart." The work of winning others to Christ demands a resolute turning to God from all hindering things, whether without or within. In the second place these Thessalonian Christians served the living and true God; that is, they prayed and labored, and actively engaged in the work of the Lord. In verse 7 we read that they were ensamples to all other believers throughout the province or state in which they lived. Their faith found expression in good works. In the third place they waited for His Son from heaven. They believed that Christ would return some day. Consequently they looked forward to the event with joy like all other well instructed Bible Christians.

March 29

Friendliness As Expressed Through Evangelistic Missions

Matthew 9:35-38; Acts 8:35-37

To the Scriptures given above there should be added Acts 16:9, 10, where a most instructive incident is recorded. A cry from Macedonia is heard saying, "Come over and help us." Helping others is certainly an expression of friendliness. The nature of the help given in response to the call is quite significant. Notice the conclusion which Paul reached. See how he interpreted the Lord's leading and the cry of distress,—"we assuredly gathered that the Lord had called us for to preach the gospel unto them."

How different this is to the modern interpretation of the world's need given us by so called progressive theologians. A new environment would be their remedy, the salvation of God was the apostolic remedy. The modernist begins at the circumference, the apostle began at the center. The apostle succession of faith follows the apostolic method.

Our Lord's friendliness toward the people among whom he lived and labored expressed itself in the same way. He saw them as sheep without a shepherd, a condition which constituted a cry for help. What should be done! What help afforded? Organize a committee for social betterment? The modernist says, Yes; Jesus says No, not first. The primary need is the saving knowledge of God. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Doubtless the disciples so prayed. In answer to their prayer they were equipped with spiritual power and sent out to the shepherdless sheep to preach the gospel of the kingdom. Why this method? Why these means? Simply because spiritual forces alone can overcome the ignorance, the superstition and the prejudice of the human heart and thereby meet its deepest need.

Philip acted on this principle as is clearly seen in our remaining Scripture in Acts 8:35-37. Finding a man without

Moody Bible Institute Monthly

the saving knowledge of God he preached unto him Jesus. The result justified the method. A new joy came into the heart of this needy man. He went on his way rejoicing in God as his Saviour.

April 5

What Should the Church Expect of Me?


2 Timothy 2:1-7 and 15-26

This chapter will act as a corrective and a tonic to all who will patiently study its contents. It will also give a good answer to the question contained in the topic, "What should the church expect of me?"

It is expected that church members should study the Bible, the Word of truth, and cultivate ability to teach it (vv. 2, 15 and 24.) There is a present and pressing need for this. Much of the teaching given under what is called religious education is not in harmony with the Word of truth. It substitutes natural education for spiritual regeneration, and ignores or obscures the supernatural factor of the grace of God. There is a proper kind of religious education which has for its definite object, the leading of young or old to a gradual and intelligent acceptance of Christ as their Saviour, and the dedication of their lives to His service. To accomplish this one must study to shew himself approved unto God, a workman unashamed of his work, rightly dividing the Word of truth. He must also cultivate that quality which is referred to in verse 24—"apt to teach." The church has a right to expect this of its members.

In verses 3 and 10 there is an exhortation and an example of endurance. The church expects its members to "endure hardness as good soldiers of Jesus Christ." They must fight the good fight of faith in order to be worthy of the high calling of God. This means oftentimes endurance under criticism, misunderstanding, and the lack of appreciation for service rendered. Soldiers enlist for war, not for ease or show. They are not supposed to retire from active warfare simply because of some little offense given by a fellow soldier, or some misunderstanding caused by suspicion or dislike. Verse 10 supplies the incentive for this. The apostle endured all things for the sake of others that their highest good might be secured.

Another thing the church has a right to expect of its members will be found in verses 4, 19-21. No one who enlists for the war under the captain of their salvation must "entangle" himself with the affairs of life. He must of necessity engage in them, but he must not become entangled by them.

**Go Out and 
Compel Them
to Come In!**

5075!

New Readers of **MOODY MONTHLY** This Month

4,701 new subscribers to the Monthly and 374 new donors to Moody Bible Institute, the latter receiving the magazine because of donations to the Institute.

All Former Records Broken

This breaks all previous records in securing so many subscriptions in so short a time.

We hardly dared to hope for such a large return when we wrote the advertisement for page 273 of the February Moody Monthly, on January 15. The date was set for April 30 to secure 5,000 new trial subscriptions at half price, or 25 cents for three months.

In the count we include all new yearly subscriptions, also. But, of course, the great majority are trial subscriptions.

This is being written Wednesday morning, February 18, and it now looks as though the 7,000 mark will be passed in a couple of weeks.

How It Was Done

In the advertisement I wrote, "Now I am getting ready to take care of 5,000 new subscribers."

All of the employees in the office agreed to cooperate to make the campaign a success. The

plans were detailed to simplify the work. Only a few extra girls were employed to assist in the work.

Five students in the Institute, with the aid of several office employes, secured about 850 new subscriptions from students.

About 2,500 subscriptions came from friends who enlisted to help us, and the new names recommended to us by subscribers the past summer.

Old subscribers responded to our appeal to renew their own subscriptions (these are not counted as new) and sent hundreds of coin envelopes back with new subscribers.

Finally we mailed letters to only the present subscribers to Moody Monthly and from these we anticipate the next 2,000 to be added soon.

Will they come? You who read this advertisement will give the answer.

**DO NOT STOP NOW—
GO AFTER THE SECOND
5,000.**

We are printing enough copies of the March number to take care of the next 2,000. After that new subscriptions will begin with April.

If your subscription expires with March be sure to renew promptly.

Make the total now

10,000 NEW SUBSCRIBERS BY APRIL 30

Moody Bible Institute Monthly

163 Institute Place

Chicago, Illinois

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent. Any book or pamphlet recommended in this department of the MONTHLY may be ordered from the Bible Institute Colportage Association, 822 N. LaSalle St., Chicago.—Editors.

IMPORTANT DAYS

I. L. C., Spokane, Wash.

Questions: (1) Was Christ born in April or December? (2) What day in the Hebrew week was Christ crucified, and with what day does it correspond in our week?

Answers: (1) Not in April, nor can we be positive that it was in December. (2) The day of the week is also in dispute, but the prevailing belief is that Christ was crucified upon Friday, which would make it the day before the Jewish Sabbath.

CHRISTMAS AND EASTER

J. W. R., Missouri Valley, Ia.

Question: Why do we celebrate Christ's birthday upon a fixed date and the day of His resurrection upon a movable date?

Answer: How could a birth date be movable? Hence the fixing upon December 25, although we are not certain that was the exact date. With regard to the resurrection day its celebration was settled by the Council in Nicea in 325, A. D. and is the first Sunday after the first full moon of the vernal equinox. This makes Easter a movable feast. But some of the Eastern churches continued to celebrate the 14th of Nisan.

MISSIONARY PLAYS AND PAGEANTS

H. H., Pontiac, Ill.

Question: Is it wise to have missionary plays and pageants in the church?

Answer: They seem harmless in themselves, but may create a desire for acting. If costuming and speaking are involved, with little acting, no harm may come. If given, make as much of the speaking as possible, and see that each participant really enters into the spirit of the message, which is the only vital thing. Do not have a mere "show," but a real, live, missionary meeting. However, our advice would be against them altogether.

CAPITAL PUNISHMENT

C. S., Wellman, Ia.

Question: Give the scriptural reasons for capital punishment.

Answer: The first murderer was allowed to go free and we naturally connect the awful conditions which prevailed before the Flood with the descendants of Cain (Gen. 4:23, 24; 6:5, 11). Therefore at the commencement of the next great age God instituted capital punishment as the remedy for the heinous crime of murder (Gen. 9:5, 6). This law was also written into the Law of Moses (Exod. 21:12, 15). Since it was divinely given, and nothing

better has ever been substituted, we still believe in the righteousness and effectiveness of it. They who are saved need no such law, but human governments have still to deal with the murderer. They will be wise if they adhere to the divine way.

INSTITUTION OF THE LORD'S SUPPER

O. R. R., Rangely, Maine.

Questions: Was the Lord's Supper instituted immediately following the Passover Supper? (2) If so, how can this be reconciled with the statement that Christ was crucified on "preparation day" (John 19:31, 42)?

Answers: (1) It was following the Passover feast that the Lord's Supper was instituted (Luke 22:7-20). (2) The preparation day here mentioned was not the day of preparation for the Passover, but for the Sabbath (Mark 15:42). It was a special day of preparation in this case, for that Sabbath was also "an high day" (John 19:31).

JEPHTHAH'S VOW

B. L. P., Oak Grove, Mo.

Question: What did Jephthah vow, and when and how was the vow paid?

Answer: The apparent meaning of the passage (Judges 11:30-39) is that Jephthah offered up his daughter as a burnt offering in accordance with his rash vow. This seems to have been the accepted meaning until somewhat recent times. There are so many difficulties raised to this interpretation, both in the character of Jephthah, in the esteem in which the Scriptures hold him, and in the practical difficulty in carrying out such a vow, that another plausible interpretation is given. This is, that first of all the vow to sacrifice was not positive. Either he would dedicate to the Lord the one who came out of his house to meet him or (margin) offer such an one as a sacrifice. The latter part of the chapter may be interpreted that he dedicated his daughter to the service of the Lord. In which case she would remain unmarried, and hence the language of verses 37 and 38.

SPEAKING IN PARABLES

L. D. C., Jersey City, N. J.

Questions: (1) Did Jesus speak only in parables? (2) Does Genesis 3:22 teach anything against eternal punishment? (3) Could Jesus sin? If not, how can He help us when we are tempted? (4) Was Cornelius saved prior to Peter's trip to Caesarea?

Answers: (1) The phrase, "without a parable he did not speak unto them," indicates a point of departure in the

ministry of Jesus. He did not begin His preaching with parables. This method was introduced only after the open opposition and enmity of His hearers (Matt. 13:10-17). The parable was used in order not to arouse needless opposition, and also to reveal enough for those who really were interested; this could be followed by special instruction (v. 36). (2) With reference to Genesis 3:22, the tree of life is not for perpetuating the life of the sinner, either here or hereafter. The purpose of the expulsion from the garden seems to be to prevent an earthly immortality, after the entrance of sin, which would only have prolonged the sinner's misery. Thus there was divine mercy in keeping fallen man from the tree of life. The text has no bearing upon eternal punishment. (3) Jesus was tempted as we are. So keenly tempted that He can fully sympathize with us. He need not sin in order to understand what sin is, for that is evident in history. While it was physically possible for Jesus to have sinned, we believe it was morally impossible—remembering that He is God. (4) According to Acts 10:35 Cornelius was a righteous man and "acceptable" to God, but 11:14 intimates that he was not yet saved.

UNITY SCHOOL OF CHRISTIANITY

Question: What is the teaching of the Unity School of Christianity whose headquarters are in Kansas City, Mo?

Answer: For a full exposition the false and blasphemous teachings of this anti-Christian cult we would refer you to the booklet by Mr. C. E. Putnam, entitled *The Unity School of Christianity and What Its Teachings Reveal*.

In the recent Christmas number of its official organ the first article states that Christmas celebrates "the raising of the natural man to the superman." One man has achieved the "Christ consciousness," but many are on the way to accomplish what Jesus has already accomplished. "The goal of human achievement is to bring forth God's man, that is, to bring forth our ideal of ourselves." This is purely a mental achievement, a proper adjusting of the thoughts. Thus the superman in us will be re-born. The beginning of this new birth is in the realization of the "omnipresent eternal life" that is in us by creation. We must think of ourselves as the I AM, the "ever living one." Thus man is deified and Christ is degraded. Great emphasis is placed by this cult upon physical healing. It is "one of the early steps in regeneration." We heal today "just as Jesus healed." So if you or your friends are "sick or unhappy, in poverty or financial difficulties of any kind," all that is necessary is to write, or telephone, or telegraph to their false cult. No money need be sent, because it claims to believe "in the innate honesty and justice of all men and women." We have in our possession a letter from a physician whose wife became entangled by this

Moody Bible Institute Monthly

"diabolical cult," as he calls it. The result was that she left her husband and two lovely daughters and lived an immoral life. Before she left home she had converted two other families to her beliefs. Both of these homes were also wrecked. Previous to accepting these unscriptural teachings this woman, so her husband testifies, was a "church worker and a wonderful wife and mother."

BRIEF MENTION

J. W. S., Philadelphia, Pa.

In Genesis 5:2 the name "Adam" is not the name of an individual but is the generic name for man.

E. W. A., Dubois, Pa.

We know of no better way of interpreting the "fourth part" of Revelation 6:8 and the "third part" of 8:8-12 than to take these fractions literally; the teaching is that the judgments are restricted or partial.

F. M. B., New York City.

We wish to accept our correspondent's partial correction of our reply to E. B., Leonia, N. J., in regard to the Hebrew and Greek words for wine. We depended too much upon our concordance. In many cases the Hebrew word *yayin* means a fermented wine, and the same may be said for the Greek word *oinos*.

W. C. F., Eppsville Station, Pa.

The scheme which you mention of giving numbered tickets for every fifty cent purchase of merchandise, one of these lucky numbers to draw an automobile at some future date, is a combination of business and lottery. It is not pure lottery, but lottery under the guise of business.

SAVE A SOUL FROM DEATH

This is being done in Africa, China, India, by Native Evangelists and Bible Women, who are being supported for from 80c to \$2.00 a week. \$40 to \$100 for a year. Write

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FOR many persons the safety of an investment is the most important feature. That is one reason why so many persons put their money in Savings Banks. They are afraid, and justly so, of the many investment schemes which have been devised to catch the unwary. The same reason prompts them to invest in Liberty Bonds, mortgages and other conservative securities. In these cases, safety is assured, but the interest rate is low: and people are willing to sacrifice high rates in favor of assurance of safety.

It is not necessary, however, to make such a sacrifice, for there is an investment just as safe as any of these where the rate is much higher—sometimes twice as high, depending on the age of the investor. This form of investment is known as the annuity bond. It is not new, but has been available for more than half a century. It has elements of safety greater than most securities and has many advantages which other securities do not possess at all.

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41—4.6%		53—5.8%		65—7.0%		74—8.4%	
42—4.7%		54—5.9%		66—7.1%		75—8.5%	
43—4.8%		55—6.0%		67—7.2%		76—8.6%	
44—4.9%		56—6.1%		68—7.3%		77—8.7%	
45—5.0%		57—6.2%		69—7.4%		78—8.8%	
46—5.1%		58—6.3%		70—7.5%		79—8.9%	
47—5.2%		59—6.4%		71—8.1%		80—9.0%	
48—5.3%		60—6.5%					
49—5.4%		61—6.6%					
50—5.5%		62—6.7%					
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International Sunday-school Lessons

P. B. Fitzwater

March 8

The Saviour On the Cross

Luke 23:33-46

Golden Text:—"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"—Romans 8:32.

This lesson brings us face to face with the greatest tragedy of all times. No record in the annals of history approaches it; it is the very climax of all history. Though unique in its blackness, from it flows streams of liberty and life for all the world. It is highly important that every teacher have the personal experience of Christ's death for himself, and then get his pupils to see that Christ's death was instead of their own death. We escaped judgment because judgment fell upon Christ. He was made to be sin for us that we might be made the righteousness of God in Him (2 Cor. 5:21). No one lacking this experience can truly teach this lesson.

I. The Place of Crucifixion (v. 33).

They led Him away to Calvary, a hill north of Jerusalem resembling a skull. "Calvary" is the Latin word, and "Golgotha" is the Hebrew. This is a most significant name for the place where man's redemption was accomplished. The skull is an apt picture of man's condition as the result of sin,—life and intelligence are gone, leaving only the dark empty cavern which once contained them. Jesus was not crucified in the city for He was to suffer without the gate (Heb. 13:12). "The mode of Christ's death had been foretold under a variety of types and figures. The brazen serpent signified that He was to be lifted up. The lamb upon the altar showed that His blood must be shed. His hands and feet must be pierced. He must be wounded and tormented; His ears were to be filled with revilings; upon His vesture lots were to be cast and vinegar was to be given Him to drink. These and divers requirements as to the Messiah's death had been foretold in Jewish prophecy, and now the Gentile world came forward with a mode of death that marvelously combined them all. This was the cross."

II. His Companions on the Cross (v. 33).

Two malefactors were crucified with Him. Their names are not given. This is fulfilment of the Scriptures. "He was numbered with the transgressors" (Isa. 53:12). He was sinless, but became sin for us.

III. His Forgiving Love (v. 34).

He cried, "Father forgive them." He doubtless had in mind not only the soldiers who acted for the government, but the Jews who in their blindness were ignorant of the enormity of their crime. He had no hatred in His heart. His com-

passionate soul yearned for their salvation.

IV. The World Revealed (vv. 34-43).

Jesus Christ on the cross is the supreme touch-stone of human life, and discloses the world's heart. Take a cross section of the world at any time since Christ was crucified, and representatives of the various classes therein were found around Jesus on the cross. The cross is the judgment of this world (John 12:31).

1. The Covetous (v. 34).

They gambled for His seamless robe right under the cross where He was dying. This represents those whose primary interest in Christ is a means to get gain. If they had had eyes to see they could have beheld a robe of righteousness being provided in His death to cover their sinful nakedness.

2. The Indifferent (v. 35).

"The people stood beholding." They gazed upon Him with indifference. The great mass of the world gazes upon the crucified Christ with stolid indifference.

3. The Scoffers (vv. 35-39).

(1) The rulers reviled Him for His claim to be the Saviour. They wanted a Saviour but not a crucified Saviour. Many today are religious but have only contempt for a salvation which centers in an atonement made by blood. They uttered a great truth when they said, "He saved others"; but He could not save Himself and others, because God's plan was to save others by giving Himself.

(2) The soldiers reviled Him for claiming to be a King. The title, "King of the Jews," had been placed over Him in bitter irony, but it was true, for by right of the Davidic covenant He shall be one day King over Israel (2 Sam. 7:8-16). Through His death He came into the place of lordship over all who will acknowledge Him. The fact that the superscription was in Greek, Hebrew and Latin shows that He was to be King over all the world.

(3) The impenitent malefactor (v. 39). This brutal man joined in reviling the Saviour, even though he was under condemnation.

4. The Penitent Malefactor (vv. 40-43).

The conscious sinner who discerned the heart of the Saviour prayed for mercy. The salvation of this penitent man is a remarkable picture of the saving power of Christ. The man confessed his sin as against God and cried to Jesus for salvation. He saw that the dying man was the forgiving God.

The fact that he acknowledged his sin as against God showed that he was penitent. His request for Christ to remember him when he came into His kingdom shows that he recognized that the one who was dying on the cross was

making atonement for sin, and that He would come to reign as King. His salvation was immediate. Christ said, "Today shalt thou be with me in paradise."

V. The Death of Christ (vv. 44-46).

So shocking was the crime that nature herself threw around the Son of God a shroud to hide Him from the godless crowd. Darkness was upon the land at noon day. When the price of sin was paid, He cried with a loud voice, showing that He still had vitality, that His death was not through exhaustion, but by His sovereign will. He died like no other in all history.

March 15

Our Lord's Resurrection

John 20:1-29

Golden Text:—"The Lord is risen indeed."—Luke 24:34.

The resurrection of Christ is one of the foundation truths of Christianity. It is the grand proof that Christ was what He claimed to be, the Messiah, the Son of God (Matt. 12:39-40; John 2:19-21). His resurrection authenticated His claims. If Jesus did not rise from Joseph's tomb, He was not the Son of God, nor a true prophet (He said frequently while alive that He would arise), neither a Saviour, not even a good man, for He would then be a falsifier. However, if He did arise, all that He said concerning Himself is true. His resurrection declared Him to be the Son of God with power (Rom. 1:4). It is the proof that the work of redemption has been completed. A demonstration that the ransom He gave was accepted by God "He was delivered for our offences, and was raised again for our justification" (Rom. 4:25). If He did not arise believers are yet in their sins, absolutely without hope (1 Cor. 15:16-20; 1 Pet. 1:3). Life and immortality are brought to light and our resurrection guaranteed by His resurrection (1 Cor. 15:20-22). It demonstrates that He is the conqueror of death and the grave, the very God Himself.

I. The Empty Tomb (vv. 1-10).

John does not enter into a description of the resurrection of Christ, or any proof, other than the tomb was empty and that Jesus had repeatedly manifested Himself after the tomb was found empty. To see the body of Christ with a spear thrust and nail prints, and the empty tomb was all that faith needed. In this lesson John describes the processes of his own conviction touching Christ's resurrection.

1. The Testimony of Mary Magdalene (vv. 1,2). This woman out of whom Jesus had cast seven demons (Mark 16:9; Luke 8:2) announced the fact of the empty tomb to Peter and John. Prompted by great love to Him for His kindness to her, she went early to the tomb even "when it was yet dark." "She was last at the cross, and first at the grave. She stayed longest there and was soonest here." This woman's love for the Master was genuine though

Moody Bible Institute Monthly

A Scientist's Faith in the Bible

One of the world's greatest surgeons tells how he came to believe the whole Book

Dr. Howard A. Kelly's Personal Confession of Faith



HOWARD A. KELLY, M. D., LL. D.

Can a really scientific man believe the Bible? Dr. Howard A. Kelly is entitled to answer. His scientific record and standing today are equaled by few living men. After a brilliant career as Professor of Gynecology at Johns Hopkins University, and surgeon of world-wide reputation, he is now giving himself to special research, while continuing as Emeritus Professor at Johns Hopkins and conducting his personal practice. With degrees from several universities, including Aberdeen and Pennsylvania, Dr. Kelly has been honored by scientific societies throughout the civilized world, is an authority on radium, and is Honorary Curator in the Division of Reptiles and Amphibians of the University of Michigan. He is an honored member of scientific or medical societies in Scotland, Ireland, Italy, Germany, France, Roumania and Russia. He is the author of standard works in surgery and medicine, and of hundreds of articles in medical journals.

And Dr. Kelly believes the Bible, because he has tested it in rigidly scientific ways and finds that it meets every test. "I have never in my whole life met a man who really knew the Bible and rejected it," he says. He gives from one to four hours a day to his own Bible study. He conducts a large Bible class every Sunday in Baltimore.

Some years ago he was seriously troubled by the Higher Criticism. Then he studied his way out of it by making the Bible his text-book of religion exactly as he would use any text-book in science. Today he knows that the whole Bible is the very Word of God, and its every precious doctrine vital to life and happiness.

Among his many official and honorary connections, Dr. Kelly is Consulting Gynecologist of Johns Hopkins Hospital, Honorary Fellow Edinburgh Obstetrical Society, Glasgow Obstetrical and Gynecological Society, Royal Academy of Medicine in Ireland, Fellow British Gynecological Society, Past President American Gynecological Society, Honorary Member Societa Italiana di Ostetricia e Ginecologia, Gesellschaft fur Geburtshilfe und Gynakologie zu Berlin, Corresponding Member Etranger de la Societe de Chirurgie de Paris, K. K. Gesellschaft der Aerzte in Wien, Roumanian Academy of Science, Obstetrico-Gynecological Society of Moscow, Past President Southern Surgical and Gynecological Association. But he counts a higher honor than any of these his heavenly degree of B. A.—"Born Again."

The Sunday School Times

(published every week)

believes that the full, personal, intimate, autobiographical testimony of such a scientist is needed today as never before. The "Science League of America," recently formed, is denouncing the Bible and saying that science alone is the "savior of mankind." It declares: "We must have a confidence in the natural that will not leave room for one jot or tittle of faith in the supernatural." Dr. Kelly knows otherwise. At the earnest invitation of *The Sunday School Times* he is preparing exclusively for this journal his own full confession of faith. He will begin by telling how he came out of his uncertainty concerning the critical attacks on the Bible into his present unshakable convictions, and will then give his reasons for believing in the Great Doctrines of the Christian Faith. Thus he will write the following seven articles: **How I Came to My Present Faith; Why I Believe the Whole Bible is true; Why I Believe that Jesus Christ is God; Why I Believe in the Virgin Birth of Jesus; Why I Believe in the Blood Atonement; Why I Believe in the Bodily Resurrection; Why I Believe Christ is Coming Again.**

There has been no contribution like this from any other outstanding scientific leader in our generation. It is an event of stupendous importance in these dark days of confusion, uncertainty and outspoken denial by men who command respect in everything but their faith.

Dr. Kelly's testimony cannot be ignored. It can not be discounted. It cannot be ridiculed. Those who reject God's Word will disagree with him. Those who believe God's Word will rejoice that God has raised up Dr. Kelly "for such a time as this."

The series will commence at once. Will you help to get these remarkable testimonies to as many of your friends and coworkers as possible? You may know of ministers, or Sunday-school teachers, or unsaved persons, who need them. A Ten Weeks "Get-acquainted" subscription, costing 25 cents, will cover most or all of the series.

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her knowledge as to His resurrection was defective. She had realized great good at His hand, therefore she could not rest until she had done her utmost for Him. The measure of one's service for Christ is the degree in which he realizes benefits at His hands. Those who work little for Him have little sense of duty to Him for His gracious salvation. That morning was a dark one for this woman and for the rest of the disciples, but this darkness did not long remain for the Lord revealed Himself. Those who really love Jesus and seek for Him shall not remain in darkness (John 7:17).

2. Personal Investigation by Peter and John (vv. 3-10). The news of the empty tomb which Mary brought with breathless haste so moved John and Peter that they both ran to investigate. When John came to the empty tomb he gazed into it, but when Peter came he entered it. These acts reveal their respective temperaments. John with holy reverence hesitates; but Peter with impulsiveness enters at once. This difference was not because one loved more than the other but because of differing temperaments. We should not expect the same behavior from all. This investigation convinced them. The re-

moval of the stone from the sepulcher, the arrangement of the grave clothes convinced them that the enemy could not have done this. Every sign of the action of thieves was absent.

II. The Manifestation of the Risen Lord (vv. 11-29).

1. To Mary Magdalene (vv. 11-18.)

(1) Mary weeping at the empty tomb (v. 11). Peter and John went home but Mary could not. She stood weeping. Home was nothing to her while her Lord was missing. Earnest love need not weep long for Jesus is fond of those who love Him. She should have been rejoicing that the grave was empty, for the empty tomb was eloquent proof of His Messiahship and deity. Had his body been there she would have had real cause for weeping. Many times we weep when we should be rejoicing.

(2) Mary questioned by the angels (vv. 12, 13). She viewed through her tears angels at the tomb who inquired as to the cause of her sorrow. She replied, "Because they have taken away my Lord and I know not where they have laid him."

(3) Jesus revealed Himself to Mary (vv. 14-16). She first saw the angels and then her eyes lighted upon the Lord.

She did not recognize Him in His resurrection body, but His voice was familiar to her. As soon as He called her by name she recognized Him and fell at His feet weeping.

(4) Jesus forbade her to touch Him (v. 17). This showed that she was coming into a new relationship to Him, besides there was not time for such familiarity while the disciples are in darkness. Go tell my brethren, was the message she must carry. Other hearts must be cheered.

(5) Mary's testimony (v. 18). She told the disciples that she had seen the Lord.

2. To the Disciples (vv. 19-29).

(1) When Thomas was absent (vv. 19-23).

a. His message of peace (v. 19).

b. He showed His hands and His side (v. 20).

c. He commissioned them (v. 21).

d. He bestowed the Holy Spirit upon them (v. 22).

e. He defined the power that was bestowed upon them (v. 23).

(2) When Thomas was present (vv. 24-29).

a. Victory of sight and touch (vv. 24-28).

b. Greater blessings for those who believe, not having seen (v. 29)

March 22

The Forty Days and the Ascension
Luke 24:13-53

Golden Text:—"Ye are witnesses of these things."—Luke 24:48.

I. The Walk of the Two Discouraged Disciples (vv. 13-15).

Emmaus was seven and a half miles northwest of Jerusalem. Just why they were walking this way we do not surely know. Perhaps their home was there, or they were merely walking to seek relief from their stunning sorrow. If they had believed what Jesus told them about His death and resurrection, they would have escaped this great disappointment. Unbelief causes many heart aches and disappointments. One of these disciples was Cleopas, but the other is unknown. The topic of conversation was the tragedy of the cross and the resurrection rumors. So little had His teaching about His resurrection impressed the disciples that the reports which the women brought were as idle tales to them. If they had believed what He said about coming forth from the grave they would have been expecting to hear just such reports as were being circulated.

II. The Unrecognized Companion (vv. 16-24).

1. Who He Was—Jesus (v. 15).

While they reasoned together on the wonderful events of the last few days on this journey, Jesus joined them. Even when He questioned them concerning their sadness they did not recognize Him. Many times we are so taken up with our sorrows and disappointments that we do not recognize Jesus though walking by our side.

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2. His Question (v. 17).

Perceiving their sadness and perplexities He sought to help by calling forth a statement of their grief.

3. Their Answer (v. 18).

His question so surprised them that they jumped at the conclusion that He was a stranger in Jerusalem, for the condemnation and crucifixion of the great Prophet of Nazareth were so recent and notorious that no one that had lived in Jerusalem could be ignorant of them. One valuable feature of the unbelief of the disciples was that it revealed the fact that they were not credulous enthusiasts, but hard to convince. Out of this incredulity of the disciples developed the unshaken faith in Christ's resurrection.

III. The Scriptures Opened (vv. 25-31).

1. His Rebuke (vv. 25-30).

He did not rebuke them for not believing the strange stories that they had heard, but for ignorance and lack of confidence in the Old Testament Scriptures. They had only accepted such parts of the Old Testament as suited their notions. Men and women who do not believe all that the Scriptures say about the work of the blessed Saviour are entirely blameworthy. The very center and heart of the Old Testament Scriptures set forth the death and resurrection of Christ. It is ignorance of the Scriptures and unbelief of the wonders and complete redemption wrought by Christ that robs us of many joys, and power and efficiency as workers for Christ. Christ will be the teacher of all who will open their hearts unto Him.

2. Jesus Recognized (vv. 31-35).

While sitting at meat with the disciples their eyes were opened as they saw Him bless the bread and distribute it to them. We, too, can see the Lord on such common occasions as eating a meal if we have open eyes. Indeed we ought to see Him when eating, selling, buying, and in our recreations, for He has promised us His presence. They were so filled with joy over this revelation of the Saviour that they hastened back to Jerusalem to tell the other disciples of His resurrection. Those who have had the Scriptures opened to them touching the death and resurrection of Christ cannot help but hasten to make it known to others.

IV. Jesus Stands in the Midst of the Eleven (vv. 36-47).

1. He said, "Peace Be unto You" (vv. 36-37). But they were terrified and affrighted. Sinful man in the presence of God is ill at ease.

2. He Showed Them His Hands and His Feet (vv. 38-40). In order to convince them of His personal identity He gave them tangible evidence that He was not a mere spirit.

3. He Ate Before Them (vv. 41-45).

4. He Commissioned Them to Evangelize the World (vv. 46-49). They were to testify concerning His shed blood and resurrection, and on this ground they were to preach repentance and remission of sins to all nations.

V. Jesus Ascends into Heaven (vv. 50-53).

Having given them the parting message to evangelize the world, He ascended into heaven. Just as we treasure the last words of our departed loved ones, so we should ponder this farewell message of the Lord.

March 29

Closing Period of Christ's Ministry—Review
Devotional Reading: Revelation 1:9-18

Golden Text:—"Jesus Christ the same yesterday, and today and forever."—Hebrew 13:8.

The lessons of the quarter have been so rich and full that perhaps the best method of review will be to summarize the outstanding teachings of the quarter. The following suggestions are offered:

Lesson I.

The so-called triumphal entry was the official presentation of Jesus of Nazareth to the Jewish nation as their Messiah. He was the predicted King coming in the name of the Lord (Ps. 118:26).

Lesson II.

Coming judgment is absolutely certain. The judgment portrayed in this lesson his that of the nations living on the earth when Jesus comes. The judgment pronounced—reward or doom—will be on the ground of the attitude of the nations towards Jesus as expressed in their treatment of His brethren, the Jews.

Lesson III.

Before Jesus went to the cross He instituted a memorial of His broken body and shed blood. This should be gratefully and strictly observed by believers until Christ comes again.

Lesson IV.

Many are the trials through which the believer must pass as he goes through this

life. The sure cure for "heart trouble" is the assurance that Jesus has gone to prepare a place in His Father's house and will come again and receive His disciples to Himself.

Lesson V.

Jesus is the true vine and believers are the branches. Abiding in Him will result in fruitfulness, success in prayer, fellowship in the love life of God, fullness of joy and love-life like that of God.

Lesson VI.

It is not the purpose of God that Christians should be taken out of the world at once when they believe on Christ, because the world needs their influence and testimony. Christ needs them as His representatives, and they need the trials of the world to strengthen the grace of God in their hearts. Those whom God has given to Christ are eternally secure even though they must pass through great trials.

Lesson VII.

The agony of Gethsemane was due to the fact that Jesus was bearing the burden of the sins of the world.

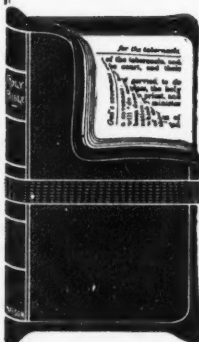
Lesson VIII.

The heart of this lesson is that Christians should be obedient to civil authority because human government has been ordained of God. The more loyal the believer is to Jesus Christ, the more loyal he will be to rightly constituted authority. (This lesson has no logical connection with the others of the quarter and should be omitted where time is limited.)

Lesson IX.

Jesus Christ gave clear proof that He was the Messiah promised in the Scriptures, but the wicked nation rejected Him and chose a murderer instead. Both Pilate and the nation went down under the guilt of the rejection of Christ.

Is He "Master" or "Teacher"?



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Lesson X.

Christ on the cross is the supreme expression of unselfish love, a revelation of the moral nature of the world, and stands as an exhibition of a cross section of the world in any generation.

Lesson XI.

Christ's resurrection is an absolute certainty. This unquestioned fact certifies that He is the divine Son through whom we get eternal life.

Lesson XII.

The various appearances of Jesus Christ after His burial demonstrates the actuality of His resurrection, confirms the truthfulness of the Scriptures and reveals Him as not only the supreme and grand center of the Scriptures, but the supreme interpreter of them.

April 5

The Blessings of Pentecost

Acts 2

Golden Text:—"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2:28.

I. The Day of Pentecost Fully Come (vv. 1-13).

1. Significance of the Day (v. 1).

- Pentecost is from a Greek word meaning fifty. It was the feast held fifty days after the wave sheaf offering (Lev. 23:16). The wave sheaf typifies the resurrection of Christ (1 Cor. 15:20-23). In the Pentecostal feast two wave loaves were to be offered (Lev. 23:17), typifying the coming together of Jews and Gentiles into the one body.

2. The Gift of the Holy Spirit (vv. 2-4).

On this day the Holy Spirit descended upon the disciples. This does not imply that the Spirit was not in the world before this, for throughout all the ages He has been in the world giving light and life to it. It means that from that time forth He would work on a new basis, having the crucified, risen and ascended Christ to present to the world. Indeed He then formed the new body called the church through which He could witness of Christ to the world. The Church that Jesus Christ announced that He would build (Matt. 16:18) had its beginning at Pentecost.

3. Upon Whom the Spirit Came (v. 1; cf. 1:13-15).

The twelve and others, both men and women to the number of one hundred and twenty, showing that the gift of the Holy Spirit was for all believers, not merely the apostles. It is the divine purpose that all saved people should be Christ's witnesses in this age. As soon as one soul is touched with the Spirit's power, his impulse is to preach Christ to lost men. The gift of the Spirit is absolutely essential to witness for Christ. It was for this "promise of the Father" that the disciples were to tarry at Jerusalem (Luke 24:49).

4. The Marks of the Spirit (vv. 2-4).

These marks were external and internal.

(1) External.

(a) The sound of a mighty wind (v. 2). This is suggestive of the mysterious, pervasive and powerful energy of the Spirit.

(b) The tongues of flame (v. 3). Each of the one hundred and twenty was crowned with such a tongue. Tongues show the practical purpose of the Spirit's gift—witnessing; and the fire indicates the purifying energy burning up the dross, making effective witnessing for Christ.

(c) Speaking in foreign tongues (v. 4). This was a temporary endowment for this special purpose. This miraculous gift characterized the apostolic age, but no authentic case has been reported in modern times.

(2) Internal.

This is seen in the transformation wrought in the disciples. Though a little while ago they were trembling with fear, they now have great courage and self-possession. Peter, who shortly before this, cowered before a Jewish maid, now with lion boldness stands before the chief rulers and declares that they had murdered their King, therefore guilty before God.

5. The Effects (vv. 5-13).

(1) The multitude were filled with amazement and wonder. The gift of the Spirit transforms common men into men of power and influence. Wherever you find men filled with the Spirit, you will see the people flocking to hear and filled with amazement. The disciples did not speak of themselves, but bore witness of the mighty works of God (v. 11).

(2) Some mocked and foolishly attempted to account for this remarkable occurrence. They accused the disciples of being intoxicated. The world today mocks men and women who testify in the power of the Holy Spirit, sometimes even accusing them of being insane. When Mr. Moody in the energy of the Holy Spirit carried on his Sunday-school work in Chicago they mocked, calling him "crazy Moody."

II. Peter's Sermon (vv. 14-47).

Peter's sermon is as wonderful as the gift of tongues. It demonstrates the presence and power of the Spirit because he was a Galilean fisherman without literary training. His analysis is perfect. He begins with a brief defense and scriptural explanation of the phenomenon of tongues (vv. 14-21). This is followed by a three fold argument to prove the Messiahship of Jesus (vv. 22-36). The conclusion is an appeal to repent and be baptized in the name of Jesus

1. The Introduction (vv. 14-21).

(1) Defense of the disciples against the charge of being drunk (v. 15). This he does by citing Jewish custom showing that they would not be drunk at such an early hour of the day.

(2) A scriptural explanation. He showed that this was a partial fulfillment of that which Joel predicted would come to pass (vv. 16-21; cf. Joel 2:28-32) before the Messianic judgment, viz., an outpouring of the Holy Spirit and the

salvation of all who call upon the name of the Lord. The behavior of the disciples under the influence of the Spirit was a sign that the prophecy was being fulfilled.

2. The Proposition, or Theme (v. 36).

This was the Messiahship of Jesus. Peter showed great mastery of rhetorical skill in keeping the formal statement of the Messiahship in the background until after he had marshaled his proofs. The argument which followed proved that Jesus was the Lord upon whom they were to call in order to be saved.

3. The Argument (vv. 22-36). It was three fold.

(1) From Christ's works (v. 22). He was approved of God among the Jews by His miracles, wonders and signs which God did by Him in their midst with which they were familiar. These were so outstanding in their significance that a little reference to them was sufficient.

(2) From His resurrection (vv. 23-32). The Old Testament Scriptures had foretold the death and resurrection of Christ (Ps. 16:8-10). They had great respect for David who had uttered this prophecy, and whose tomb was then with them as an evidence that he had once lived. The disciples were living witnesses of Christ's resurrection for they had seen and talked with Him, and handled Him since the resurrection (v. 32).

(3) From His ascension to be on the right hand of God (v. 32). The proof that He had ascended on high was the wonderful miracle of the Spirit's operation in their midst; for He had said that upon His ascension into heaven He would send forth the Spirit. The conclusion is that Jesus of Nazareth is both Lord and Christ, the one of whom Joel prophesied (v. 36), and that the Jews are guilty of the awful crime in crucifying Him.

4. The Effect of the Sermon (vv. 37-42).

Many people were convicted of their sins, some three thousand of whom repented and were baptized. The daily life of these believers was proof of the Spirit's gift. The reality of the Spirit's gift is as strikingly shown by the daily walk as in the public speech. The evidence that the coming of the Spirit is real is that:

(1) They continued steadfastly in the apostolic teaching (v. 42).

(2) They continued in fellowship with the apostles (v. 42). This fellowship was in the Spirit around Christ as the head.

(3) They continued in prayer (v. 42). The proof of the indwelling Spirit is the life of prayer.



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March 8—Commission and Command of Jonah, Jonah 1-4.

March 15—Daniel's Wisdom, Daniel 1, 2.

March 22—Message of Malachi, Malachi 1-4.

March 29—Habakkuk's Prayer and Its Answer, Habakkuk 1-3.

JONAH

There is only one instance of Jonah's prophesying to his own people of Israel, 2 Kings 14:25. There he made a prediction concerning the restoration of the coasts of Israel, which was fulfilled in the reign of Jeroboam II about 800 B. C., showing that he lived earlier than that date. Of his personal history nothing further is known than what is found in this book.

Chapter 1

Nineveh (v.2) was the capital of Assyria, and the reason Jonah sought to avoid the divine command against it (v.3) arose from his patriotism. As a student of the earlier prophets he knew what was to befall his nation at the hands of Assyria, and he shrank from an errand which might result favorably to that people, and spare them to become the scourge of Israel. The contents of the rest of this chapter required no comment till the last verse, where it is interesting to note that it is not said that a whale swallowed Jonah, but "a great fish" which "the Lord had prepared."

Chapter 2

Is self-explanatory, but it is interesting to observe Jonah's penitence under chastisement (v.2), the lively experiences he underwent (vv.3-6), his hope and expectation even in the midst of them (v.4), his unshaken faith (v.5), the lessons he learned (v.8), and the effect of it all on his spiritual life (v.9). God could now afford to set him at liberty (v.10).

Is This Historic?

The question will not down, "Is this chapter historic?" The evidence for it is found: (1) In the way it is recorded, there being not the slightest intimation in the book itself, or anywhere in the Bible, that it is a parable. (2) In the evidence of tradition, the whole of the Jewish nation, practically, accepting it as historic. (3) The reasonableness of it (see the remarks under chapter 3). (4) The testimony of Christ in Matthew 12:38, and parallel places. There are those who read these words

March, 1925

of the Saviour in the light of the argument of which they form a part, and say that they allude only to what He knew to be a parable, or an allegory, but I am not of their number, Jesus would not have used such an illustration in such a connection, in my judgment, if it were not a historic fact. (5) The symbolic or prophetic character of the transaction (see the remarks under chapter 4).

Worshipping the Fish God Chapter 3

To grasp the significance of the events in this chapter it is necessary to know that the Ninevites worshipped the fish God, Dagon, part human and part fish. They believed he came up out of the sea and founded their nation, and also that messengers came to them from the sea from time to time. If, therefore, God should send a preacher to them what more likely than that He should bring His plan down to their level and send a real messenger from the sea? Doubtless great numbers saw Jonah cast up by the fish, and accompanied him to Nineveh as his witnesses and credentials.

There are two side arguments that corroborate the historicity of this event. In the first place, "Oannes" is the name of one of the latest incarnations of Dagon, but this name with "J" before it is the spelling for Jonah in the New Testament. In the second place, there was for centuries an Assyrian mound named "Yunas," a corrupted Assyrian form for Jonas, and it was this mound's name that first gave the suggestion to archaeologists that the ancient city of Nineveh might be buried beneath it. Botta associated "Yunas" with Jonah, and the latter with Nineveh, and so pushed in his spade, and struck the walls of the city—E. E. Helme, D.D.

The Moral Miracle

But before leaving this chapter observe that the moral miracle was greater than the physical. The sparing of a nation of confessed sinners, simply on their repentance and their giving heed to the message of the prophet, was more astounding than the prophet's preservation in the fish's belly (vv.3-10)!

Chapter 4

Especially the opening verses 1-3, corroborates the view that patriotism led Jonah to flee from his divinely-imposed duty. He could not bear to see his enemy spared.

From verse 5 we gather that he waited in the hope of seeing the destruction of the city; and yet how gracious God was to his narrow-minded and revengeful servant (v.6)!

Jonah a Type of Israel

But we should not conclude this lesson without speaking of the dispensational significance of Jonah and his mission, which is a contribution to its historicity. To illustrate:

(1) Jonah was called to a world mission, and so was Israel.

(2) Jonah at first refused compliance with the divine purpose and plan, and so did Israel.

(3) Jonah was punished by being cast into the sea, and so was Israel by being dispersed among the nations.

(4) Jonah was not lost, but rather especially preserved during this part of his experience, and Israel is not being assimilated by the nations, but being kept for God.

(5) Jonah repentant and cast out by the fish, is restored to life and action again, and Israel repentant and cast out by the nations shall be restored to her former national position.

(6) Jonah, obedient, goes upon his mission to Nineveh, and Israel obedient, shall ultimately engage in her original mission to the world.

(7) Jonah is successful in that his message is acted upon to the salvation of Nineveh, so Israel shall be blessed in that she shall be used to the conversion of the whole world.

Questions

1. Have you read 2 Kings 14:25?
2. What was the motive for Jonah's disobedience?
3. Give five reasons for believing the historicity of this book.
4. Can you quote Matthew 12:38?
5. What explanation of this miracle is found in the worship of the Ninevites?
6. What two side arguments for the historicity of this event can you name?
7. What second miracle does this book contain?
8. Indicate the sense in which Jonah is a type of Israel.

NEBUCHADNEZZAR'S DREAM

Daniel 1, 2

Daniel, like Ezekiel, was an Israelite in Babylonian captivity, but of a little earlier date (vv. 1-4, compared with Ezekiel 1:1, 2). Of royal blood, fine physique, strong intellectuality and deep knowledge, he became trained in the language, traditions and astrological science of his captors that, with the other eunuchs, he might serve their king in responsible relations in the palace (vv.4-7). For religious reasons, and out of reverence to the true God, he sought the privilege of abstention from a certain part of the physical preparation (v. 8), with the happy result indicated in the chapter. God was preparing Daniel better than Nebuchadnezzar was and for a greater purpose than he knew.

The Testing Time, 2:1-30

In process of time the testing came (2:1-13).

"Each victory will aid you
Another to win."

Daniel had won one, and his faith had been strengthened to essay another (vv. 14-16). We gather from these verses and the preceding that he had not been consulted with the heathen advisers above (v.2). Observe the character of his piety (vv.17, 18), and note the first young men's prayer-meeting on record, and its results (vv.19-23). "Belteshazzar" (v. 26) is the Babylonian name bestowed on Daniel. Note his unflinching witness to the true God (vv.27-30).

The Dream and Interpretation, vv. 31-45

At this point the book of Daniel differs from the preceding prophets in that they deal chiefly with Israel or Judah, and only secondarily with the Gentile nations; while he deals chiefly with the latter, and secondarily with the former. In other words, he is giving us the outline history of these nations during the time Israel is scattered among them in punishment, and up until the period of her restoration to her land and deliverance from their oppression.

Nebuchadnezzar's dream, which he interpreted, shows that this period of Gentile dominion in the earth, lasting from the time of that king, when Judah is taken from her land until the end of this age when she shall be restored there again, is divided among four world-powers (vv.31-35).

The metal image equals Gentile dominion in all this period. The head of gold, the Babylonian power; the breast and arms of silver, the Medo-Persian power succeeding; the belly and thighs of brass, the Grecian; the legs and feet of iron and clay, the Roman. The stone "cut out of the mountain without hands"

represents the kingdom of the Messiah, which shall be set up on the earth at the end of this age, and whose establishment shall involve the demolition of all the earthly powers (vv.36-45).

An interpretation of some of the difficulties follows: Note the two words of verse 31, "excellent," "terrible," as characterizing the history of the Gentile powers in all this period. They will have that to attract and that to repel to the very end. Note that the stone smites the image (v.34); in other words, the establishment of God's kingdom on the earth will be with destructive judgments, as all the prophets have shown. Note that some day after the present kingdoms as such, are destroyed, but not before, God's kingdom will be supreme in the earth (v.35). For the meaning of verses 37, 38, see Jeremiah 27.

Note that all the world-powers following Babylon will be inferior to it in a descending scale (vv.39, 40). Inferior not in territorial extent or military prowess, but in the character of their government. Babylon was an absolute monarchy, Nebuchadnezzar's word was law (vv. 12, 13). The Medo-Persian power represented a limited monarchy—Darius hearkened to his princes and his lords (6:4-16). The Grecian was weaker, in that after the death of Alexander the Great, the empire was divided into four parts. The Roman, the weakest of all, the clay mingled with iron, indicating the development of the democracy in the latter times; in other words, constitutional monarchies and republics.

Note particularly the fourth, or Roman power (vv.40-43). The two legs fore-shadow the later division of that empire into the eastern and western halves. The ten toes speak of a time when five separate kingdoms shall represent each half. The iron and clay show the monarchical elements in more or less contention with the democratic, and vice versa. These governmental features are to characterize the end of this age (v.44), when God shall set up His kingdom in the midst of heavy and destructive judgments.

8; 2:11-16; 3:8-10 with the last chapter of Nehemiah, especially verses 10-14, 23-29.

Following an outline by Willis J. Beecher, we have:

The Introduction, 1:1-5

What word in verse 1 indicates that the message, or messages, are in the nature of rebuke rather than comfort? With what declaration does verse 3 begin? While Jehovah thus declares Himself towards His Israel, how do they receive it? This skeptical insinuation in the interrogation, "Wherein hast thou loved us?" is a peculiarity of the book, and shows the people to have been in a bad spiritual frame, calculated to give birth to the practical sins enumerated later.

Be careful not to read a wrong meaning into that reference to Esau, as though God caused him to be born simply to have an object on which He might exercise His hate, or as if that hate condemned the individual Esau to misery in this life and eternal torment beyond. The hate of Esau as an individual is simply set over against the choice of Jacob as the heir to the promised seed of Abraham. Esau did not inherit that promise, the blessing to the world did not come down in his line, but that of his brother Jacob, and yet Esau himself had a prosperous life; nor are we driven to the conclusion by anything the Bible says that he was eternally lost. Moreover, the particular reference is not so much to Esau as a man as to the national descendants of Esau, the Edomites, who had not only been carried into captivity as Israel had been, but whose efforts to rebuild their waste places would not be successful as in the case of Israel, because the divine purposes of grace lay in another direction. The Second Division, 1:6-3:4

This consists of an address to the priests and Levites, more especially the former, in which they are charged with three kinds

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Questions

1. In whose reign was Daniel taken captive?
2. State in your own words his history down to the time of the dream.
3. How does his book differ from the other prophets?
4. State the beginning and the ending of Gentile dominion.
5. Name its four great historical divisions.

MALACHI

This book is a continuous discourse, so that, properly speaking, there are no intervening events. The prophet is a contemporary of Nehemiah, closely following Zechariah and Haggai. The evidence of this is chiefly internal and gathered from two facts: (1) That the second Temple was evidently in existence at the time, and (2) That the evils condemned by Nehemiah are those which he also condemns. This will appear as we proceed, but compare Malachi 1:7,

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of offenses. The first is neglect of their Temple duties. (See 1:6-2:9.) The character of the offense is seen in 1:7, 8, 12, 13, while the punishment in the event of impenitence is in 2:1-9. The second offense concerns unholy marriages (2:10-16). It was for this sin as well as the preceding one that Jehovah refused to accept their offerings (vv. 13, 14). Notice the strong argument against divorce found in verse 15. God made one wife for one man at the beginning though He had the power to make more, and He did this because of the godly seed He desired. The third offense is that of skepticism, and as Beecher calls it, a bad skepticism, for there is a species of doubt which deserves compassionate treatment and which cannot be called evil in its spirit and motive. That, however, is hardly the kind of doubt now under consideration (2:17). This division closes, as does the division following by a prediction "concerning a day in which the obedient and disobedient shall be differentiated and rewarded." This "day" we have often recognized as the "day of the Lord" still in the future both for Israel and the Gentile nations (3:1-4).

Notice the partial fulfillment of verse 1 in the career of John the Baptist, as indicated in the words and context of Matthew 11:10; Mark 1:2; Luke 1:76. But the concluding verses of the prediction show that a complete fulfillment must be ahead. The offering of Judah and Jerusalem has not yet been so purified by divine judgments as to be pleasant unto the Lord as in the days of old, but it shall yet come to pass.

The Third Division, 3:5-4:3

This division consists of an address to the people as a whole, who like the priests, are charged with three kinds of offenses. The first is certain public wrongs in which are grouped false swearing, adultery, oppression and injustice (3:5-7). The second is the failure to support the Temple and its ministers (3:8-12), in which case notice the charge of divine robbery, and the blessing promised to faithfulness in tithes. The third is the same kind of skepticism as with the priests (3:13-15). The prediction concluding this section covers 3:16-4:3, and is more comforting in character than the preceding one.

The Fourth Division, 4:4-6

The fourth division is a grand conclusion in which the great day of the Lord is once more referred to, and Elijah the prophet named as His forerunner. We learn from Matthew 11:14; Mark 9:11, and Luke 1:17 that John the Baptist is to be considered the type of this forerunner, but that Elijah is to come again to this earth is the opinion of many. There are those who believe that he and Moses are the two witnesses in Revelation 11 that shall do wonders in Jerusalem during the reign of the Antichrist.

Questions

1. What is the peculiarity of this book?
2. Give the proof that Malachi is contemporary with Nehemiah.
3. How do you explain God's "hatred" of Esau?
4. What argument against divorce is found here?
5. How do some interpret the prediction about Elijah?

March, 1925

HABAKKUK

Nothing is known of the personal history of Habakkuk, and but little as to the time when he prophesied. He is placed by some as successor to Zephaniah, for he makes no mention of Assyria and yet refers to the approach of the Babylonian invasion (1:6; 2:3; 3:2, 16-19). The book seems to have been written by himself, as we judge from 1:2, and 2:1, 2.

His "burden" begins by lamenting the iniquity of his people (1:1-4). He then declares God's purpose of raising up the Chaldean nation as a scourge against them (vv.5-10). The probability is that the Chaldea (or Babylonians) were still a friendly nation (2 Kings 20:12-19), but they were soon to march through the land as a ravaging enemy. There were three invasions by the Babylonians, as the second book of Kings showed us; in the reigns of Jehoiakim, Jehoiachin and Zedekiah, and it is thought Habakkuk alludes to all three. Verse 2 of chapter 1 might be taken as a prophecy of the disease that came over Nebuchadnezzar when, as a punishment for his pride, his reason was taken from him for a season. The chapter concludes with an expostulation to the Holy One for inflicting such judgment on Judah and for using a nation to inflict them less righteous, as the prophet thinks, than themselves.

In chapter 2 he awaits God's answer to this expostulation (v.1), and receives

it (vv.2-4). This is encouraging. "The vision shall surely come and the just shall live by faith and wait for it." The continuation of the chapter is a prediction of the judgments that shall fall on the Babylonians for their cruelty and idolatry.

"The prophet, hearing these promises and threatenings, concludes his book with a song, of praise and prayer (chap. 3). He celebrates past displays of the power and grace of Jehovah, supplicates God for the speedy deliverance of His people and closes by expressing a confidence in God which no change can destroy."—Angus.

Attention is called to the words in 2:3 which the writer of Hebrews, according to the law of double reference, applies to the second coming of Christ (Heb. 10:37, 38).

In the same manner notice verse 4 of the same chapter, "The just shall live by faith," and the application of it in Romans 1:17; 5:1 and Galatians 3:24.

Questions

1. What are the terms of the indictment against Judah, 1:1-4?
2. What features of the military power of Babylon are noted 1:8?
3. How would you interpret 2:1?
4. Have you identified the New Testament reference in this lesson?
5. What are the terms of indictment against Babylon, 2:5-19?
6. Memorize 3:17, 18.



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THE BIBLE—OUR DIVINE STOREHOUSE

2 Timothy 3:16, 17

- I. *The Origin of the Scriptures:*
"All Scripture is given by inspiration of God."
- II. *The Worth of the Scriptures:*
"Is profitable for"
 1. Doctrine,
 2. Reproof,
 3. Correction,
 4. Instruction in righteousness.
- III. *The Divine Object of the Scriptures:*
"That the man of God may be"
 1. Perfect (complete).
 2. Fully equipped—"Thoroughly furnished unto all good works."
—Arthur C. DeVries.

PAUL'S GROWTH IN GRACE

Three Stages

- I. Apostles (1 Cor. 15:9). A.D. 59.
"The last and least," said noble Paul,
"Am I, of the apostles all;
• I am not meet to be enrolled
With those who are apostles called."
- II. Saints (Eph. 3:8). A.D. 64.
"Of all the saints, I must confess,
Whoe'er is least, then I am less;
A servant of the least, I still
The lowest place must meekly fill."
- III. Sinners (1 Tim. 1:15). A.D. 65.
"Of sinners, I the chief take rank,
Yet God my Saviour daily thank,
Who came to seek and save the lost;
His sovereign grace is all my boast."
—T. Robinson, in *The Witness*.

TEN WONDERFUL "BYS" IN EPHESIANS 3

- I. *The Mystery Made Known to the Preacher.*
 1. By revelation (v. 3).
 - II. *The Mystery of the Reception of the Gentiles Revealed.*
 1. By the Spirit (v. 5).
 - III. *Partakers of His Promise in Christ.*
 1. By the Gospel (v. 6).
 - IV. *Made a Minister or a Child of God.*
 1. By the effectual working of His power (v. 7).
 - V. *All Things Created.*
 1. By Jesus Christ (v. 9).
 - VI. *Manifold Wisdom of God Made Known.*
 1. By the Church (v. 10).
 - VII. *Bo'dness and Access with Confidence to the Throne of Grace.*
 1. By the Faith of Him (v. 12).
 - VIII. *Strengthened with Might in the Inner Man.*
 1. By His Spirit (v. 16).
 - IX. *Christ Dwelling in Our Hearts.*
 1. By Faith (v. 17).
 - X. *God Glorified in the Church.*
 1. By Christ Jesus (v. 21).
- L. J. Derk.

WITHOUT THE BIBLE—

1. We know nothing about the beginning of things (Heb. 11:3).
 2. We know nothing about the end of things (Rev. 1:1).
 3. We know nothing about the true God (Job 11:7, 8).
 4. We know nothing about the things of God (1 Cor. 2:9, 10).
 5. We know nothing about the saving work of Christ (John 20:31; 1 John 5:13).
- Percival Cundy.

THE TEN LEPERS

Luke 17:11-20

1. *Alike—*
 - (a) In Sorrow (v. 12).
 - (b) In Prayer (v. 13).
 - (c) In Cleansing (v. 14).
 2. *Different—*
 - (a) In That Only One Turned Back (v. 15).
 - (b) In That Only One Glorified God (v. 16-18).
 - (c) In that Only One Was Blessed by Jesus (v. 19).
- Selected.

DIVINE PARADOXES

A paradox is defined to be a "tenet or proposition contrary to received opinion, and seemingly absurd, but true in fact."

The gospel of Christ is full of paradoxes; for God's thoughts and ways are on a higher plane than human thoughts and ways, and therefore appear impossible and even absurd from the merely human standpoint, just as the statements and actions of an astronomer searching the heavens with a telescope would appear absurd to the wild savages in the heart of Africa. We give a few of these:

1. We see unseen things (2 Cor. 4:18).
2. We conquer by yielding (Matt. 5:5, with Rom. 12:20, 21).
3. We rest under a yoke (Matt. 11:28-30).
4. We reign by serving (Mark 10:42-44).
5. We become great by becoming little (Matt. 18:4).
6. We are exalted by being humbled (Matt. 23:12).
7. We become wise by becoming foolish (1 Cor. 1:20, 21).
8. We become free by becoming slaves (Rom. 6:17-22, with Rom. 8:2).
9. We possess all things by having nothing (2 Cor. 6:10).
10. When we are weak, then we are strong (2 Cor. 12:10).
11. We triumph by defeat (2 Cor. 12:7-9).
12. We glory in our infirmities (2 Cor. 12:5).
13. We live by dying (John 12:24, 25, with 2 Cor. 6:10, 11).

THE WORD OF THE LORD IN LIFE AND EXPERIENCE

1. It Produces Conviction of Sin. (Heb. 4:12; Acts 2:37.)
2. It Proclaims the Way of Salvation. (2 Tim. 3:15; John 20:31.)
3. It Performs the Work of Regeneration. (James 1:18; 1 Pet. 1:23.)
4. It Purifies the Life. (John 17:17; Eph. 5:25, 26.)
5. It Perfects Character. (Acts 20:32; 1 Pet. 22.)
6. It Produces Faith. (Rom. 10:14-17.)
7. It Persuades Assurance. (1 Pet. 1:19; 1 Thess. 1:5.)
8. It Prevents Fear. (Rev. 20:4;) Beheaded . . . for the Word of God (Heb. 2:14, 15.)
9. Is Pathway of Comfort. (Rom. 15:4; 1 Thess. 4:18.)
10. It Penetrates the Future. (Rev. 1:3;) "Prophecy" (Rev. 22:18, 19.)
11. A Permit to Enter Our Inheritance. Acts 20:32: "Word . . . give you an inheritance."

—Geo. Guest.

WHAT FAITH DOES

Faith *looks* to Jesus crucified and risen from the dead;
Faith *rests* upon His promises, believing all He said.
Faith *wakes confession* of His Name, holds forth the faithful Word;
Faith *takes her cross* and follows Him, her Saviour and her Lord.
Faith *sees beyond* this passing world, with open vision keen;
Faith *all endures* as seeing Him beloved, but yet unseen.
Faith *suffers* with her Lord below to reign with Him above;
Faith *ever seeks to walk in light* and ever *works by love*.
Faith *loves to sit and worship* at her Saviour's pierced feet;
Faith *breaks the alabaster box* of precious ointment sweet.
Faith *mingles tears and kisses* with devotion of the heart;
Faith *treasures all His sayings*, choosing thus the better part.
Faith *loves to be obedient*, for she hears her Master's voice;
Faith *walks in separation*, and a pilgrim is by choice.
Faith *hastens* to His coming—O the rapture and the bliss!
Faith *knows* she will be like Him when she sees Him as He is.
O grant us, Lord, like precious faith, with them that went before,
That we may keep our garments white until the conflict's o'er;
Nor lose our crown, nor faint until the race is fully run,
When we at last shall see Thy face and hear Thee say, "Well done!"
—George Goodman, in *The Witness*.

The Readers of This Department

are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

Moody Bible Institute Monthly

My Dear Friend:—

A letter with a black border usually brings the message of a dear friend's death. And that is my message. A friend of ours has died. It is Jesus, the Friend of sinners. He died, that we might live.

If you have tears to shed, let them be over your sins; if you have flowers to bring, let them be forget-me-nots of remembrance; and if you would raise a monument to His honor, engrave thereon the words: "He died for me."

In remembrance of His death special services will be held on Friday, April 18, at half-past seven o'clock in the evening. These words are sent to you as a friendly invitation to come and worship with us.

W. H. LUKE, Pastor.

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"ALL POWER"

Matthew 28:18

1. *Saving Power*:
"Save to the uttermost" (Heb. 7:25).
Keeping Power:
2. "Kept by the power of God" (1 Pet. 1:5).
3. *Healing Power* (Heb. 2:18; 4:15, 16):
Illustration: Manifested during His Ministry.
4. *Drawing Power* (John 12:32):
Draws the sinner and the saint.
"Draw me nearer, nearer."
5. *Overcoming, Victorious Power* (Rev. 12:11; Rom. 8:37).

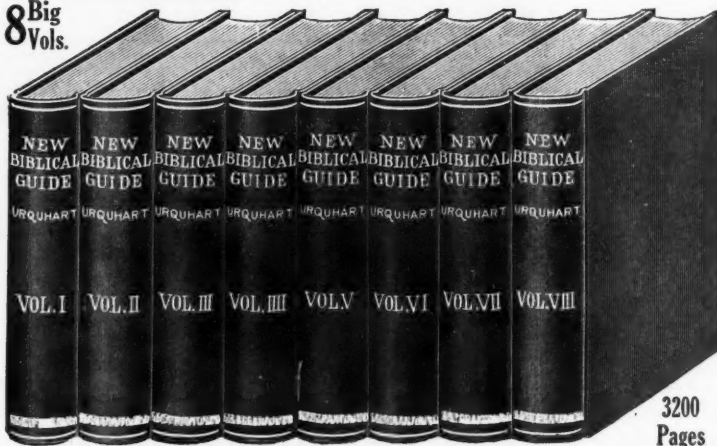
—E. Rohloff.

LINES ON A GOOD THOUGHT

Only a thought, but the work it wrought
Could never by pen or tongue be taught;
For it ran through a life like a thread of gold,
And the life bore fruit an hundredfold.
—Selected.

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- how the Gold Mines of Egypt were worked?
- that the Ancients burned designs on leather?
- about the Birthday Customs of the Pharaohs?
- about the Royal School at Babylon?
- about the wonders of the Babylonian Libraries?
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HOW CAN I KEEP FROM SINGING?

I heard I was a sinner, doomed
To endless condemnation;
My sins, an awful mountain, loomed
Too black for contemplation.
But then I heard of Him who came
My free salvation bringing,
And found my pardon in His Name;
How can I keep from singing?
I heard I must renounce the flesh
And every old alliance;
But found that Satan's mighty mesh
Still mastered my defiance.
But then I heard of "Christ, my Life,"
My full salvation bringing,
And found 'twas His to end my strife,
How can I keep from singing?
I see around on every hand
The sorrow, sin and dying,
Of those who seek no better land,
Their only hope denying.
And oh, the loss, the eternal smart,
I know their sin is bringing;
So if some song might reach some heart—
How can I keep from singing?
I read that one day Christ will come
To take His loved ones to Him;
And so, though thorny ways lead home,
I'm glad I ever knew Him.
And oh, the joy, the endless bliss,
Th' eternal bells are ringing!
With such a glorious hope as this
How can I keep from singing?

—Henry K. Bentley.



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A VIEW OF MODERNISTS

The modernists in painting, trying to be original, succeeded in throwing a paint-pot in the face of the public. The modern aim in music appears to be to invent new, strange noises. The modernists in religion are making equally modern achievements. We don't ask children to discover the multiplication table; we ask them to learn it. Too many accept things on hearsay without testing them for themselves. Wise teachers do not ask the people to "discover" the teaching of Jesus, to "interpret it to our world." They ask the people to learn the teaching of Jesus, to accept it, to obey it. Here is where Modernism collapses—its effort to be original, to discover, to restate, to adopt. The modernist is not a learner. He knows it all. He scoffs at the old. And he is as ephemeral as he is new. Tomorrow the new modernists will laugh at him. When he is forgotten Shasta will still send down its pure sweet waters, Sinai will stand amidst the thunders, and Hermon will reverberate with the voice from the most excellent glory: "This is my Son, the beloved; hear ye him!"—Ex.

THE CHRISTIAN'S COVENANT*

The following covenant may be prayerfully meditated upon with profit by Christians at all times, and especially in seasons of revival. It is based upon the well-known covenant of President Edwards.

COVENANT

In the name of my God and Saviour, who promises me strength for all my work, I hereby enter into this covenant. Acknowledging my unworthiness and His infinite goodness; deeply lamenting my present unhappy distance from Him; fervently imploring the forgiveness of all my sins, and entreating for Christ's sake to be called a child of God, I hereby renounce the world as my portion,—all the pleasures, honors, and profits of sin; and take the Lord to be my portion and my Saviour.

I engage to make it my supreme design to exalt God above all creatures, in my own view, and in the view of all men.

I will endeavor evermore to stand upon the foundation God has laid in Zion, the person and work of the Lord Jesus Christ as the ground of my peaceful relations with God.

I engage in all my conversation and intercourse with others to deal honestly, justly, and uprightly; never over-reaching or defrauding in any matter, nor willfully injuring them in their interests.

I engage to give no just cause of offense to any, either by negligently withholding from him his dues, or by speaking evil of him, or needlessly mentioning his faults, or by allowing a spirit of ill-will or any unkind feeling, or by maintaining a party spirit.

I engage to obey the Lord's command,

*From a leaflet issued by the American Tract Society many years ago. Would that God-professing believers today would agree to and keep such a covenant!—Eds.

"If thou bring thy gift to the altar, and remember that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

I engage to avoid all those pastimes, which, upon sober and prayerful consideration, seem to me inconsistent with a devout, religious spirit and close walking with God.

I engage to promote in myself and others all generous, pure, heavenly dispositions; to walk in my house in the fear of the Lord.

I engage to put away, as far as in my power, within me and around me, every thing that hinders my own growth in holiness and the conversion of others to God.

Cheerfully and gratefully I lay myself and all I am or own at the feet of him who redeemed me with his precious blood, engaging to follow him, bearing the cross He places upon me.

By this covenant I will frequently examine myself, and review my life; occasionally renewing it with prayer and fasting.

To God the Father, Son, and Holy Ghost, the God of grace and salvation, I hereby devote myself for time and eternity. Amen.

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Away out in the prairie regions, when meetings are held at night in the log schoolhouses, the announcement of the meeting is given out in this way: "A meeting will be held by early candle-light." The first man who comes brings a tallow dip with him. It does not light the building much, but it is better than none at all. The next man brings his candle, and the next family bring their candles. By the time the house is full there is plenty of light. *So if we all shine a little there will be a good deal of light.* If we cannot all be lighthouses, any one of us can at any rate be a tallow candle.—D. L. Moody.

* * *

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When James Gordon Bennett sent Henry M. Stanley to search for Livingstone he said: "Draw on me for a thousand pounds today to provide your equipment, and when that is exhausted draw on me for another thousand, and when that is done, draw another thousand, and when that is done, draw another; but find Livingstone." *God asks us to glorify Him by a life devoted to Him every day, and He authorizes us to draw on Him for the wisdom, grace and strength needed to enable us to reach this end:* when one day's supply is exhausted, we are to draw another, and then another, and then another, until the complement of our days is filled up.—Selected.

* * *

COMPLETING THE BRIDE

Word has come that a member of the fanatical religious sect known as "the Penitentes" had himself crucified at Torres, Las Animas County, Colo., in imitation of the death of the Saviour. Several Trinidad people claim to have been among the eyewitnesses, but they agreed among themselves not to talk for publication, so the details are not yet known. According to the report, however, the victim was nailed to a cross of his own formation, and died in agony that he did not seem to feel, wrought as he was to a delirium of religious fervor. The story of the crucifixion is vouched for by Henry D. R. Robinson, an automobile agent of Trinidad. In the old days, so it is said, the carrying out of an actual crucifixion was not uncommon among "the Penitentes," but it was supposed to have been abandoned long ago, although it is known that the practice of self-torture is still carried out among the members of the order during Holy Week. No amount of physical torture, however agonizing, no amount of formal copying of Christ's life and experiences, can bring us into favor with God or be efficacious for salvation. *"To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness."* (Rom. 4:5).

March, 1925

The Evangelistic Field

S. A. Woodruff

SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the second day of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work nor can we promise to print them.—Editors.

Rev. E. H. Baker, evangelist, passed away to his reward on January 25, 1925, after a short illness.

Rev. Paul S. Meyer has accepted the pastorate of the Sumner Swedish Free Mission Church, at Sumner, Neb. He began his duties there January 1.

Ira P. Dean of Harrisburg, Pa., writes: "On February first I began a campaign in the Heidelberg Reformed Church at Marion, Pa. This campaign is the outgrowth of the one near Waynesboro, Pa., in November.

Evangelist Elmer P. Loose of Waukesha, Wis., was engaged in a blessed meeting in Madison, Wis., during January. In response to the first invitation forty-two accepted Jesus as their Saviour, among them a student of the Wisconsin University, with other men and women.

A very successful evangelistic campaign was closed at Wooster, O., February 1. The meeting was held under the direction of the Bob Jones Evangelistic Party. Many souls were saved and consecrated their lives to the Lord's service.

A revival campaign is now on at the First Baptist Church, Cavalier, N. Dak., in which the singing evangelist, William S. Dixon, of Wheaton, Ill., is assisting. Fine crowds are attending, and good interest is reported. Rev. James McDermid is the pastor of the church.

Evangelist Charles Cullen Smith has been working all season in southern Iowa and reports fine campaigns at Moulton, Ottumwa, Malcon and Bloomfield. He is called the three-in-one evangelist, speaker, singer and Bible teacher. His address is 5048 N. Lincoln St., Chicago, Ill.

The Johnston and Fisher Evangelistic Party report that they have had great victories at Kokomo and Mishawaka, Ind. The attendance at the morning prayer meetings ran well over one hundred each time. Mrs. Johnston, young people's worker, reports that she had as many as 200 at the young people's meetings. There were well over 300 decisions for Christ.

Harry C. Grimes writes, "The Lord has been most graciously blessing my labors in the evangelistic work during the past year. I am now in Obert, Neb., where many souls are being turned to the Lord. I begin a series of meetings the latter part of this month in Battle Creek, Neb."

Miss Sara C. Palmer has just closed an evangelistic campaign in Wilkes-Barre, Pa. "The results are very gratifying. The attendance was the best we have had for years, and old and young alike are thanking God for blessings received. There were many conversions, backsliders were restored and about fifty young people gave their lives for service where the Lord may lead them."

G. Ray Powell of Hartford City, Ind., announces with regret that he will soon retire from the evangelistic field to the pastorate. This was necessitated by the death of his wife, some time previously. He announces that his associate worker, Rex J. Moon, Terre Haute, Ind., will continue in the evangelistic field. Mr. Moon has had thirteen consecutive years experience in conducting evangelistic music and young people's unions.

H. Parker Dunlop, evangelist, and wife, have just returned to America after a year's successful evangelistic tour of Guatemala. "The old time gospel had the old time power in the old time way. In some places the people would not wait for an invitation before coming forward to accept the Lord. We thank God for you, our praying friends, of the Moody Bible Institute, which kept us before the throne of grace," writes Dr. Dunlop.

W. S. Colegrove reports a great meeting at Hart, Mich., where nearly 300 professed to accept the Lord as Saviour. During the time the meetings were in progress there were 303,232 verses of Scripture read by the congregation, or an average of over eleven thousand verses a day. His next engagement is at Munising, Mich., where there will be a union of the churches in the movement. Mr. H. L. Fleming, who has been associated with Mr. Colegrove was a student at the Institute in the class of 1916.

Rev. J. J. Pease writes, "I have just started my campaign, February 2, at Romeo, Mich., the dates being changed to allow me to help in the simultaneous campaign in the city of Coshocton, O., where during the first two weeks forty accepted Christ as their Savior. The meeting at Romeo is opening up very promising and the church is already filled. We ask the prayers of the readers of the MOODY BIBLE INSTITUTE MONTHLY for these meetings.

Evangelist

Harry W. Vom Bruch, of Chicago, reports a full season's work ahead. January was spent at Canton, O., First Congregational Church. This was the fourth visit of this evangelist to this city in two years, each campaign held with different pastors and in different churches. From Canton Mr. Vom Bruch goes to the Immanuel Presbyterian Church of Detroit, the largest Presbyterian church in the state of Michigan. Prayer is requested for the work of this party.



Mr. William S. Dixonsing evangelist, writing from Hamilton, N. Dak., says, "God is working here in a large way in the high school. I am speaking in the high school building each day, and meeting the students afterwards for private conference and personal work for Christ. Many are thinking and nine came to Christ in one Sunday service, and several more are ready to take their public stand for Christ tonight. Fourteen raised hands for prayer in the Saturday night service."

T. L. Fretz wrote that after holding several weeks services beginning in July, 1924, in Parkland, Pa., he was called to do pastoral work in the Community Chapel where he is ministering to nearly 100 families composed of over ten denominations. On New Year's eve at the watch night service fifteen persons took part in the meeting. Mr. Fretz, desires the prayers of the readers that God might complete the efforts of his flock and that souls may be saved through his ministry.

Rev. Charlie Stewart of Winona Lake, Ind., and party, consisting of Mr. and Mrs. W. B. Van Evera, director of music and personal worker, respectively, and Alvin Roper, pianist, have closed the calendar year and current season with two fine meetings, the first at Las Animas, Colo., and the second at Larned, Kan. Mr. Roper, while not a regular member of the party was available for these two meetings, although he has now joined the Hamilton Party with whom he has been

associated for a few seasons. Mr. Stewart is a great preacher of the gospel. His only message is salvation from sin through the vicarious atonement of Christ on the cross. Several hundred decision cards were signed and many consecrated their lives to the Lord at these meetings.

Mother Gore has held evangelistic meetings in Greensboro, Md., Milford Del., and Lebanon, Pa. She had a lecture tour covering eleven towns and cities. These consisted of afternoon mass meetings for mothers and girls. During the last eight weeks she has filled pulpits, addressed clubs, mothers' circles, missionary circles and Bible classes, on the vital question "The girl, and her danger of today" in and about Philadelphia. She has had eleven years of experience among girls of all types and classes.

Rev. B. F. MacLendon has been holding a revival campaign in Raleigh, W. Va. This campaign is held under the auspices of the MacLendon class of the Raleigh Institute, a religious organization that was instituted when the evangelist held a six-weeks campaign in Beckley last summer. Mr. MacLendon is experiencing the joy of seeing his class not only perpetuated but enlarged by scores of additional members. Every night the Virginian Theater which has a seating capacity of 1,500 was packed with business, professional and working people who are anxious to hear the gospel.

Charles E. Neighbor Evangelistic Party finished an evangelistic campaign at Millville, N. J. This was a union campaign with the First Baptist, the First M. P., and the First Presbyterian Churches uniting. The meeting was attended by great crowds and many souls accepted the Lord as their Saviour. Special children's meetings were held every Wednesday and Friday afternoon throughout the campaign. There was a large chorus choir under Mr. W. H. Carlson, musical director of the party. Before each service the choir met and had a rehearsal. The party consists of Dr. Charles E. Neighbor, Mr. W. H. Carlson and Mrs. Carlson, pianist. Previous to this, the party held campaigns in Dubois and Brookville, Pa., Detroit, Mich, Atlantic City, and Westville, N. J. In Dubois they had over 700 conversions in the tabernacle.

L. P. Cassel, pastor at Rocky Ford, Colo., writes: "We are in the midst of a united evangelistic campaign. We have a large spacious tabernacle, erected by volunteer labor, ideally situated, that houses the great congregations. The ministerial association secured John S. Hamilton Evangelistic Party to lead the campaign. Before the meetings a father and son banquet was held. More men and boys assembled (700) than have ever met for any enterprise before in the history of the city. Through the combined efforts of the party and the Christians, God is richly blessing Rocky Ford, in that souls are being saved, congregations are being renewed, and family altars are being built up. In connection with the meetings they are publishing a daily paper called the *Tabernacle Tidings*, which gives all the information concerning the meetings and the prayer meetings, and reviews of Mr. Hamilton's messages. The party consists of Dr. John S. Hamilton; Mrs. Hamilton, women's worker; Prof. A. W. Roper, pianist, and Ray G. Upson, soloist and choir director."

Harry Dixon Loes reports for the month of January: "We participated in a county-wide evangelistic campaign at Bluffton, Ind., in which thirteen churches co-operated. Rev. Charlie Watkins of Muncie, Ind., a preacher-business man, delivered some remarkable messages at the noon theater meetings. Mass meetings were also held in the larger churches of the city. We assisted the pastor of the First M. E. Church in the church mass meetings. The pastor said that, although a large number of adults had been won to Christ and the church, including several entire families, the outstanding work done in the Methodist church during the campaign was that among the young people. Special "Win-My-Chum" services were conducted for the Epworth League forty-five minutes before the night meeting. The young people were organized into a spirited contest and points were given for certain deeds. The final records showed that nearly sixty new members were secured for the league, a number of these being converts during the revival. At the closing Sunday night service, in response to a call for life service, over fifty young people volunteered. All the pastors of the county declared that they were going to conduct a similar campaign next year."

Rev. Lawrence C. Riley of the First Baptist Church of Mansfield, La., writes: "We have just closed the Third Annual Victorious Life Conference which was unanimously acclaimed by all present to be the greatest ever held in this church. The main purpose of this conference is to instruct, inspire and indoctrinate the country preachers in the Word."

"Rev. T. L. Holcomb, pastor First Baptist Church, Sherman, Tex., taught the Bible four hours each day to more than 60 rural ministers who enrolled for the conference work. He also brought inspirational addresses twice daily to a large congregation of preachers, laymen and Christian workers."

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"In connection with the conference a B. Y. P. U. training school was held. More than 100 were enrolled in this school, and at least 65 awards will be given for the work done.

"God's Spirit was manifestly present in all the conferences and classes. Our ideals of the Christian life were raised, lives were consecrated and re-dedicated.

The work was carried on largely by local workers. The out-of-town speakers were Rev. T. L. Holcomb, Mr. J. B.

Mosley, B. Y. P. U. and Sunday-school Secretary for Louisiana, Mrs. Lillie Cheek of Pelican, La., and Rev. Winston Borum, educational director of Shreveport, La., First Baptist Church.

"Truly God blessed us in this work which we pray shall live on and to Him be all the glory.

Rev. G. W. Cory has resigned his position as superintendent of the Union Mission of Steubenville, O. He will return to Wheeling, W. Va., for a brief rest after which he will take up evangelistic work there. Rev. Cory has had a most successful career as a mission superintendent. He is responsible for the solid foundation of the Union Mission of Wheeling, W. Va. He also did the same sort of work in Washington, D. C., along with his work in Steubenville. The mission cared for 20,000 men, of which 700 accepted the Lord as Saviour.

FUTURE ENGAGEMENTS

Harry O. Anderson—March, California; April, Illinois.
Henry W. Bromley—March, Fairmont, W. Va.; April, Athens, Ga.
John E. Brown Evangelistic Party—March, Glendale, Calif.; April, Los Angeles, Calif.; May, Kearney, Neb.; September, Arkansas City, Kan.; October, Mobile, Ala.; November-December, Knoxville, Tenn.
Colegrove and Fleming Party—March, Ironwood, Mich.
Crossley-Leonard Evangelistic Party—Mar. 1, Amherst, N. S.; Mar. 20, Woodstock, N. S.; April New Liskeard, Ont.; May, Streetsville, Ont.
Ira P. Dran—March, Stapleton, N. Y.
William S. Dixon—March, North Dakota; Mar. 22-Apr. 12, Kane, Pa.
W. W. Hall—April, Carrick, Pa.; July, Tarentum, Pa.
E. Dewitt Johnston—Fred G. Fisher Party—March, Hartford City, Ind.; April-May, Kingsville, Ont.
Bob Jones—March, Fitzgerald, Ga.
P. H. Kadey—April, Capac, Mich.; Aug. 17-30, Gull Lake, Mich.
Frank E. and Mrs. Lindgren—Mar. 1-23, Franklin, O.; Mar. 25-Apr. 12, Marysville, O.
Elmer P. Loose—March, Idaho Falls, Idaho.
J. W. Mahood—Mar. 1-22, Yakima, Wash.; Mar. 25-Apr. 12, Chehalis, Wash.; Apr. 15-May 3, Portland, Ore.; May 10-31, Bardsville, Calif.
H. C. Maitland—Mar. 1-22, Titusville, Pa.; Mar. 29-Apr. 12, Little River, N. Y.; Apr. 19-May 3, Hydetown, Pa.; May 10-24, New Wilmington, Pa.
Charles E. Neighbor Party—Mar. 15-Apr. 5, Binghamton, N. Y.
Sara C. Palmer—March, Pine Grove, Pa.; April, Kingston, Pa.
Morris Peterson—March, Daldo, Minn.; April, Isanti, Minn.
William Pieffer, February, Cuyahoga Falls, O.; Apr. 26-May 17, Galetton, Pa.
The Prestons—Mar. 1-15, Capron, Ill.; Mar. 22-Apr. 12, Warren, Ill.
E. G. Sawyer—March, Lebanon, Pa.; April, Akron, Ohio.
Charles Cullen Smith—March, Sigourney, Ia. Mar. 22-Apr. 12, Albia, Ia.; Apr. 14-May 10, Lancaster, Wis.
John R. Snyder—Mar. 1-20, Staunton, Va.; Mar. 20, Selma, Va.; July 15, Piney Flats, Tenn.; Aug. 1-15, Jonesboro, Tenn.; Aug. 15-Sept. 1, Johnson City, Tenn.; September, Oneonta, Ala.; October, Martinsburg, Pa.
Earl Naptager—Mar. 1, New Albany, Ind.
Gipey Smith, Jr.—March, Tuscaloosa, Ala.; April, Carrollton, Ga.; May, Brunswick, Ga.; September, Rome, Ga.; October, Montgomery, Ala.; November, Athens, Ga.; December, Cleveland, Miss.
The Vinaroffs—Mar. 30-Apr. 19, Johnstown, Pa.
Harry W. Vom Bruch—March, Pontiac, Mich.; April, Waukegan, Ill.

FORTHCOMING CONFERENCES AND IMPORTANT DATES

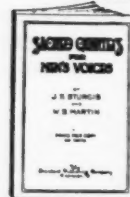
Moody Bible Institute Summer Conferences for 1925:
Eagles Mere, Pa., July 7-16.
Cedar Lake, Ind., July 19-Aug. 2.
Montrose, Pa., Ministerial Institute, July 20-30.
Hendersonville, N. C., July 26-Aug. 9.
Colorado Springs, Colo., Aug. 16-30.
Northfield (Mass.), Summer Conferences for 1925:
Young Women's Conference, June 24-July 2.
Woman's Interdenominational Home Mission Conference, July 6-14.
Conference for Women's Foreign Missionary Societies, July 14-22.

Conference of Religious Education, July 23-Aug. 1.
General Conference of Christian Workers, Aug. 1-17.
Massachusetts Christian Endeavor Institute, Aug. 17-24.
Ocean Grove (N. J.), Camp Meeting, Aug. 21-Sept. 7.
World Conference—Christian Fundamentals—Memphis, Tenn., middle of May.
Winona Lake (Ind.), Conferences for 1925:
Bethany Girls' Camp, All Season.
Chicago Boy's Club, All Season.
Women's School of Missions, June 24-30.
Chautauqua Program, June 28-Aug. 13.
Summer Normal School, July 13-Aug. 22.
Bible School of Theology, July 17-Aug. 13.
Bible Conference, Aug. 14-23.

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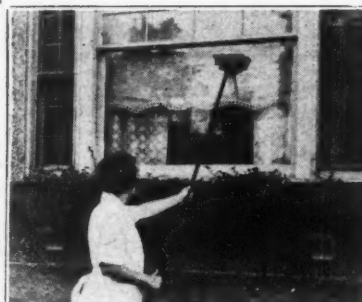
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Book Notices

Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 822 North LaSalle Street, Chicago

Life in the Heights, by Rev. J. H. Jowett, D. D.

Dr. Jowett was foremost as a devotional preacher, and in these devotional studies in the epistles we have him at his best. The books contain fifty-nine discerning and helpful interpretations and applications of different passages in the epistles.

266 pages. 7½x5 inches. George H. Doran Company, New York. \$1.50 net. G. S.

Broken Lives, by Victoria Booth-Clibborn Demarest.

This booklet is a message based upon the miracle of the feeding of the five thousand. It is earnest and heart-searching, breathing forth the spirit of consecration and sacrifice—the same spirit that moved the author's illustrious grandfather, General William Booth, in his life of devotion to the Master.

45 pages. 9x5 inches. Demarest Book Concern, Chicago. H. A. D.

The Study of the Book of Genesis, by Rev. M. Ryerson Turnbull, D. D.

This is a study of the first book of the Bible that has been tested as to its excellence by the General Assembly of the Presbyterian church, U. S., and is now used in the General Assembly Training School, Richmond, Va., for all workers. Some outlines and charts add to the value of the publication.

Paper, 120 pages. 7½x5½ inches. Presbyterian Committee of Publication, Richmond, Va. J. H. R.

The Kingdom Age at Hand, by Rev. E. M. Milligan, D. D.

Our attention is directed chiefly to certain portions of Daniel's prophecy and the book of Revelation. The work gives evidence of painstaking thoroughness, showing the results of years of thoughtful study. It is a valuable addition to the study of apocalyptic literature. Some interpretations we cannot endorse, but in the main the author holds true to the Scripture.

354 pages. 7½x5½ inches. George H. Doran Company, New York. \$2.25, net. G. S.

The Lord We Love, by Rev. Charles R. Erdman, D. D., LL.D.

This small volume contains devotional studies in the life of Christ. They are fourteen in number, and every one of them worth a few minutes reading at the beginning of any new day, and two or three readings would not be unwise.

Dr. Erdman is the well known professor of practical theology in the Princeton Theological Seminary, and now pastor of the First Presbyterian Church of that city. His standing as a conserva-

March, 1925

tive in theology and his premillennial position commend any of his writings to the readers of the *MOODY MONTHLY*.

138 pages. 7½x5¼ inches. George H. Doran Company, New York. \$1.50. J. H. R.

Studies in Romans, by Leon Tucker.

These studies were delivered in a course of lectures at the Bible Institute of Los Angeles, and published in the magazine, *The Wonderful Word*. It is an excellent book for a Bible class desiring a brief study of the epistle to the Romans. In all there are forty-three lessons. The first eight lessons give a general introduction to the study of the epistle and its divisions, giving somewhat particular attention to the parenthetical portion, chapters 9-12, after which, there is a more detailed study of the book. The author gives only one lesson on the last five chapters of the epistle.

103 pages. 7½x5 inches. The Book Stall, New York. 50 cents. J. H. R.

The Deciding Voice of the Monuments in Biblical Criticism, by Rev. Melvin Grove Kyle, D. D., LL. D.

This revised edition of a great work will be welcomed by those who want the best. This is a standard book, and the author is a recognized authority on the subject of archaeology. Many look forward to seeing his up-to-date information in different numbers of *The Sunday School Times*. We heartily recommend this new edition to those who wish to have their faith strengthened in the Bible. Archaeology is one of the great external evidences for the old Book.

364 pages. 8½x6 inches. Bibliotheca Sacra Co., Oberlin, O. \$2.15. G. S.

The Offerings, by Mrs. T. C. Rounds, ex-superintendent of the Chicago Hebrew Mission, editor of *The Jewish Era*.

Mrs. Rounds writes: "For at least twenty-five years the offerings have been a favorite study of mine and a much used portion of the Word in dealing with Jewish inquirers. I have found it an exhaustless mine as I have dug into it, and I believe that its depths are yet unfathomed."

It seems to us that the above is the best notice of this book which we could give, knowing the author as well as we do. As we have recently written on this subject ourselves, we can appreciate the sense in which she speaks of this portion of the Word of God as an exhaustless mine.

124 pages. 7x5 inches. The Christian Alliance Publishing Co., 260 West 44th St., New York City. J. M. G.

From the Forest, by Amy Wilson Carmichael.

This fresh little volume from the facile pen of the gifted India missionary authoress maintains all the charm of style and the spiritual tone of her earlier well-known works. It gets its name from the fact of being written in a wooded retreat up in the hills overlooking her station on the plain, and it paints vivid pictures of some more "things as they are," but which ought no longer to be—conditions of cruel wrong and injustice to women and girls which still lurk in the dark folds of India's social and domestic life.

145 pages. 6½x4 inches. Oliphants Ltd., London, England. 2/6. R. H. G.

The Woman and the Leaven in Japan, by Charlotte B. DeForest.

This is one of a series of three textbooks on Japan prepared under the auspices of the central committee on the United Study of Foreign Missions. The other two, *Creative Forces in Japan*, and *The Honorable Japanese Fan*, have previously been reviewed. This one is designed especially for women's societies and college groups. It is written by a well known and experienced missionary to Japan, and treats ably the different phases of woman's life in Japan, and the changes wrought by Christianity along social, educational, moral and spiritual lines.

224 pages. 7½x5 inches. Central Committee on the United Study of Foreign Missions. Cloth, 75 cents; paper, 50 cents. R. H. G.

Christ in the Sacrificial Offerings, by Rev. James M. Gray, D. D.

In a series of seven lessons the sacrificial offerings of Leviticus are presented with such clearness that their spiritual meaning is easily seen. The introductory chapter deals with the whole book of Leviticus showing its origin, authority, content, purpose and use. This is followed by a separate study of the burnt offering, the meal offering, the peace offering, the sin offering and the trespass offering, and the offerings as a whole. Review questions are appended to each lesson. Leaders of Bible study groups, and teachers of adult Bible classes, will find in this brochure the necessary help for class-work. Pastors will discover in it a good deal of sermon material.

30 pages. 9x6¼ inches. Bible Institute Colportage Association, Chicago. 35 cents. J. C. P.

History of the Christian Church, by Rev. Prof. F. J. Foakes Jackson, D. D.

This is an American edition of the English publication and brings the history of the early church down to the year 491, or to the death of Leo the Great. We see no sufficient reason, however, for making the death of Leo the culmination of a distinctive church period. We admire its careful scholar-

ship and the literary finish of its style. It appeals to us as highly authoritative but we would advise the reading of Lindsay's *The Church and Ministry in the Early Centuries* alongside of this work.

647 pages. 7¼x5¼ inches. George H. Doran Company, New York. \$3 net. G. S.

Scripture Promises or the Christian's Inheritance, by Samuel Clark D. D.

This is a collection of Bible promises bearing on the blessings promised to believers, graces and duties, and the state of the church. It contains eight chapters with titles as follows:

Promises of Temporal Blessing; Promises Related to the Troubles of Life; Promises of Spiritual Blessings in this Life; Promises of Blessings in the Future World; Promises to Duties of the First Table; Promises to Duties of the Second Table; Promises Belonging to Both Tables; Promises Related to the State of the Church.

Those desiring a help of this kind will be pleased with this little book.

348 pages. 5½x3½ inches. George H. Doran Company, New York. 75 cents, net. P. B. F.

Modernism, a Revolt Against Christianity—A Foe of Good Government, by Rev. James M. Gray, D. D.

The two addresses that are found in this pamphlet present two aspects of Modernism. It is not presented as the foe to Fundamentalism, but to Christianity itself, the Modernism of today not being Christianity at all. To say that Modernism is a foe to good government would seem to be making a challenge that is not justified, but the principles

of Modernism are Bolshevistic in character, the denial of the supremacy of authority. Modernism strikes at our national system of education, at our system of religion, and at our political system.

Paper, 20 pages. 8¼x5¼ inches. Bible Institute Colportage Association, 826 N. LaSalle St., Chicago. 10 cents each; 12 copies, \$1; 100 copies, \$7.

J. H. R.

The Weakness of Evolution, by W. M. Frysinger.

This small volume is entitled to rank with the best of the shorter books that are written in opposition to evolution as known today. The author shows evidence of familiarity with his subject and then writes with use of strong language, his arguments being accumulative and convincing. He gives three answers to the question, "Why is evolution popular?" The first, because it is sensational, and in accordance with the saying of Lyman Abbott that people nowadays seems to prefer evanescent fiction to solid biography and history. Secondly, because it is understood by very few, the theory being accepted by multitudes simply on the ipse dixit of the fact of so-called scientific writers. The third reason is, that nearly all teaching as to evolution is misleading. If these reasons are valid little credit is due to the intellect that approves evolution.

119 pages. 7½x5¼ inches. Pentecostal Publishing Company, Louisville, Ky.

J. H. R.

Summer Bible School, Thirteenth Annual Report.

This school was founded by Rev. A. L. Lathem, Ph.D., D.D., pastor of the Third Presbyterian Church, Chester, Pa. The leading features of the school are: The teaching of the Bible as revealed in Christ; handcraft and other similar methods not used; the school to be taught by trained public school teachers whenever possible.

This report shows that in twelve years the plan has grown from one school with an enrolment of 193, to 329 schools, with an enrolment of 24,947. Within the last year the Summer School Bible Association was organized with a board of directors, of which Dr. James M. Gray, President of the Moody Bible Institute, is a member. At the close of the report a condensation of the address of Dr. Gray, who was the chief speaker at the first meeting of the association, is found.

Paper, 72 pages. 9x6 inches. Rev. A. L. Lathem, D.D., Chester, Pa.

J. H. R.

Tales of Tirah and Lesser Tibet, by Lilian A. Starr.

Prevailing unfamiliarity with this lonely and dangerous region on the extreme northwest of India, between Tibet on the east and Afghanistan on the west, makes this book the more welcome. It gives a graphic account of two journeys

by the author, one in 1922 into Lesser Tibet, the other in 1923 into Tirah to rescue a young Englishwoman, Miss Ellis, who had been daringly captured and carried away into the hills by lawless Afridi tribesmen. Considerable information is given about this distant region and its different peoples, and the reader is made to realize something of the cost of carrying the gospel to certain parts of the world even in this advanced day. The author, who is a trained nurse, saw her own doctor-husband murdered at the door of their mission house only a few years ago.

253 pages. 7¼x4¾ inches. George H. Doran Company, New York. \$2.50. R. H. G.

The Leading Themes of the Gospel of John, by W. E. Vine, M. A.

The prologue of the Gospel of John, with its intimations of definite truths, occupies the opening chapter of this book. The lines of truth intimated in the prologue are then treated separately under such themes as: Christ the Word, Christ the light, Christ the life, and Christ the Sent One. Four other themes follow with a closing chapter on the subject of the Holy Spirit. The following quotation shows the author's point of view in regard to the writer of the fourth Gospel: "The Spirit of God is directing him not to discourse on truth, but to bring before our gaze the person and work of Him who is the truth." Each of the ten chapters in this book gives to the reader glimpses of the grace and glory of Christ. Among the many books on the fourth Gospel we would commend this one as worthy of high rank. Its blending of scholarship and devotion makes truth clear to the mind and refreshing to the heart.

136 pages. 7x4¼ inches. Pickering and Inglis, Glasgow, Scotland. 2s, net. J. C. P.

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Some Modern Problems, by Christa-bell Pankhurst.

This is a book of commanding interest for two reasons, the burning problems considered and the history of the author. A careful and sympathetic survey is made of the outstanding events of the present day, such as the Menace of War, the Ideal of Peace, the Challenge of Democracy, the Vote of Women, the Labor Question, the Relation between the East and the West, Nature in Convulsions, Zionism, and the Unrest in Europe. This survey is made not by a theologian, but by an English woman whose name stands out in the English speaking world. She was one of the leaders in the militant suffragette movement of England which had as its objective the solution of Britain's social and economic problems. Though successful in this effort she has come to see that only by the divine hand through the personal and visible return of the Lord Jesus Christ to the earth and the establishment of His kingdom can there be peace and righteousness in the earth. 192 pages. 7x5½ inches. Fleming H. Revell Company, Chicago and New York. \$1.50. P. B. F.

The Bible and the Church, by Sir Robert Anderson, K. C. B., LL.D.

This discussion of the rival claims of the Bible and Christendom, especially as represented by the Roman Catholic church, is like all the writings of the author, conservative and scholarly. One cannot read Sir Robert's writing carelessly, and the more familiar the reader is with patristic literature the better is he able to follow the arguments of the writer with intelligence.

The book hardly touches the problem of the modern Protestant church. The danger in Protestant communities is not so much from the Roman church, as it is from the assumption of leaders in Protestantism that the opinion of the most recent rationalistic critics of the Bible is to be taken rather than the opinion of the fathers or even the understanding of the Scriptures derived from conscientious and intelligent study of them directly. The book has a special value to those studying the relative claims of the Bible and the Roman Catholic church.

269 pages. 8½x5½ inches. Pickering and Inglis, 12 Paternoster Row, E. C. 4, London, 3/6.

J. H. R.

Absurdities of Evolution, by Rev. Guy Fitch Phelps.

The author of this book has succeeded in less than a hundred and fifty pages in establishing what he proposes:

"I have made no effort to prove any given theory or belief. I desire only to present the absurdities of this theory of evolution in such a way that a young man or woman may read and ponder what I have written." In another paragraph the author presents his personal conclusions as to evolution: "The whole evolutionary collection (the Piltdown



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skull, the Neanderthal man, the Heidelberg jaw, the Cro-Magnon skull, etc.) is a contemptible effort of the most unpardonable kind of the roaring college lions over their student kills, and will not and should not deter me from exposing them. How pitiable that this brood of materialistic hypocrites should be permitted to dominate the modern thought in this field to the destruction of reason and common sense."

These quotations will indicate what the reader of this book can expect.

142 pages. 7½x5¼ inches. The Bible Institute Colportage Association, Chicago. \$1.25.

J. H. R.

Francois Coillard, by Edward Shillito

This third volume in the *Modern Series of Missionary Biographies* is most welcome as contributing to a fuller acquaintance with one of the noblest missionaries of the modern period who is too little known in America. Coillard, the famous French Protestant missionary to South Africa among the Basutos, and later among the incorrigible Barotse tribes of the Zambesi, came of French Huguenot stock, while his brave wife and co-worker was a Scotch woman. The story of their African life and labors from 1857 to 1904 is filled with romance and adventure, and their achievements among a primitive and savage race, constitute a worthy contribution to the lustrous record of missionary conquest among the heathen. Very interesting references are made to incidents in the careers of Livingstone, Moffat and Arnot

in this same region, and also to the powerful native kings Khama and Lewanika.

235 pages. 7½x5 inches. George H. Doran Company, New York. \$1.50. R. H. G.

The Phantom of Organic Evolution, by Prof. George McCready Price.

One of the regions in which the doctrine of evolution can be studied is that of geology. Professor Price puts evangelical believers into his debt by the scholarly books he has written on evolution and illustrated by geology. Since the appearing of *Q. E. D.*, given the world ten years ago, to the appearing of *The New Geology*, of recent publication, several most helpful books have come from his pen.

The tyro in scientific study in the forms that Professor Price chooses to present, can readily see the force of his writing. In this book, one of the latest, what Professor Fairhurst discussed a good many years ago, Professor Price discusses, whether there is reality in such evolution or whether it is a phantom, and comes to the conclusion that it is the latter. This will probably not meet the approval of some presumably evangelical people, who believe in some kind of organic evolution as not in any way denying God's direct agency in the physical world in working out His plan, but the defender in such a proposition will have difficulty in supporting organic evolution from the attack of Professor Price.

The bibliography in this small volume is almost unbelievable, indicating that the author has read far and wide, and his discussions of the problems of the subject are presented both intelligently and cogently.

219 pages. 7½x5¼ inches. Fleming H. Revell Company, Chicago and New York. \$1.50. J. H. R.

Baron Paul Nicolay, by Greta Langenskjöld, translated from the Swedish by Ruth Evelyn Wilder.

Thinking as we do of Russia as identified with despotic czarism and ruthless bolshevism, and with men of the stamp of Lenin and Trotzky, it is certainly refreshing to peruse the record of another representative of that land so utterly different from all of these in character, aim and spirit. The biography of this cultured Christian nobleman, now for the first time made available to English readers, has high value both as portraying the growth of a great soul and as furnishing the record of a genuine work of God among the students of that oppressed country.

Baron Nicolay was the leader of the Student Christian Movement in Russia from its inception in 1899 to his death in 1919. But his ministry and influence extended also to many other lands, and his associations with such Christian leaders as John R. Mott and Robert P. Wilder of America, J. Hudson Taylor and Walter B. Sloan of England, and Count Bernadotte and Karl Fries of

Sweden, of which this volume speaks, are added features of interest.

251 pages. 7½x5 inches. George H. Doran Company, New York. \$1.60. R. H. G.

The Acts of the Apostles, by Rev. G. Campbell Morgan, D.D.

This quite large book would seem to give opportunity for the use of the Greek text, for textual exposition and for copious illustrations from contemporary and local life, but these things are not found. There is exegesis, and there is exposition based on exegesis. Dr. Morgan does not follow the plan of Hackett and others who have written well and helpfully on this great book, but his modernistic method of treatment in no sense elides the supernatural nor minimizes it. His treatment is *sui generis* with the author in mind and his style in the *Analyzed Bible*. The method of treatment is intensely interesting, stimulating and always instructive, enabling the reader to comprehend the spiritual forces of the first years of Christianity as set forth in the Acts of the Apostles. In this book there are no charts, no analyses with chapters and verses indicated. The book of Acts is taken consecutively and sections that form a unit of history or apostolic experience are clearly indicated. No minister desiring to know the work of the Holy Spirit in the apostolic period and the spirit and life of the apostles themselves can pass this great book by.

547 pages. 8x5¼ inches. Fleming H. Revell Company, Chicago and New York. \$3.75. J. H. R.

Poisoning Democracy, A Study of the Moral and Religious Aspects of Socialism, by Professor George McCready Price.

The author takes the word "poisoning" as a participle, for he looks on civil government as a contrivance to enable human beings to live together with as little friction and with as much individual happiness as possible, and that there is a philosophy that is anti-Christian that is poisoning this civil government. He says that there are religious or irreligious beliefs that are poison for the state and society. He says that Marxism teaches that man is composed of a stomach and nerves, and forgets his thoughts, his customs and his ideals. Professor Price finds that democracy is poisoned at the fountainhead by the philosophy of Immanuel Kant. He then shows the intimate connection that liberal theology has with the philosophy of the German universities. As the socialism of Marx, and the philosophy of Kant ultimately destroyed true democracy, the liberal teaching of the day will produce the same end. This clearly shows that wherever the principles of evangelical Christianity have lost power, government is honeycombed and its efficiency lost. He quotes Adam Smith and Gibbon as saying that civilization will never be destroyed by the Huns and Vandals, but that vice, ignorance and religious error will produce a race of Huns fiercer than those who harried

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157 pages. 7½x5¼ inches. Fleming H. Revell Company, Chicago and New York. \$1.25. J. H. R.

Papal Paganism, by J. A. Phillips.

This is a study of Roman Catholicism from the standpoint that receives little thought. The perversions of Christian elements by Roman Catholicism is probably the stock method of objecting to that system, but to charge Roman Catholicism with being essentially pagan is a somewhat novel feature in discussing that form of religion. That the author has given us a very interesting book, goes without saying to any one who reads but a few pages. He is qualified for discussing the subject, having been for many years a missionary in Mexico and the author of *Roman Catholicism Analyzed, Catholic Intolerance, The Romish Position on Marriage*.

The book is divided into two parts, in one of which we have the Pagan Nature, the Pagan Origin, the Pagan Enlargement, and the Pagan Evolution of Romanism presented; and in the other part, under the caption, *The Truceless War Between Romanism and Christianity*, we have the Thoroughly Anti-Christian Character of Romanism, Christianity the Only Antidote, and the Conflict Between Prophetism and the Papal Priesthood, presented.

The following words of the author are sufficient to arouse the indifferent Protestant to the situation: "Of all the non-Christian faiths in the world today, there is none so well organized, so thoroughly aggressive, so insinuating, or so effective as is the Roman Catholic religion. We shall never be fully equipped for offering to the world the pure religion of Jesus Christ until we define our attitude to Romanism. As long as we continue to dally with that question we shall fail to present a solid front to the world."

223 pages. 7½x5¼ inches. Cokesbury Press, Nashville, Tenn. \$1.50. J. H. R.

BOOKS RECEIVED

George H. Doran Company, New York.
 "The People of the Philippines," by Frank Charles Laubach, Ph. D. Cloth, 515 pages, \$3.50, net.
 "The Story of Social Christianity, Volume I. From the Beginning to the Discovery of the New World, A. D. 1492," by Francis Herbert Stead, M. A. Cloth, 268 pages, \$2, net.
 "The Story of Social Christianity, Volume II. From the Reformation and Counter-Reformation to the Present Day," by Francis Herbert Stead, M. A. Cloth, 262 pages, \$2, net.
 "The Church and Woman," by A. Maude Royden, Cloth, 256 pages, \$2.
 "Life in the Heights," by Rev. J. H. Jowett, D. D. Cloth, 266 pages, \$1.50, net.
 "The Paths that Lead to God," by Wilbur Fisk Tillett. Cloth, 581 pages, \$4, net.
 "Prayers for Women Workers," by Mrs. George H. Morrison. Cloth, 244 pages, \$1.25, net.
 "The Old Testament, Volume I, Genesis to Esther," by Rev. Prof. James Moffatt, D. D., B. Litt. M. A. Cloth, 560 pages, \$2.50, net.
 "Pilgrim Cheer," by the Late Rev. J. P. Struthers, M. A. Cloth, 232 pages, \$2, net.
 "The Men Whom Jesus Made," by Rev. W. Mackintosh Mackay, D. D. Cloth, 211 pages, \$1.60, net.
 "With Mercy and With Judgment," by Rev. Alexander Whyte, D. D. Cloth, 285 pages, \$2, net.
 "The Christian Church and Liberty," by A. J. Carlyle, M. A., D. Litt. Cloth, 159 pages, \$2, net.
 "The Secret Garden of the Soul," by E. Herman. Cloth, 253 pages, \$2, net.

"The Changing Church and the Christ," by R. H. Coats, M. A., B. D. Cloth, 235 pages, \$2, net.

Fleming H. Revell Company, Chicago and New York.

"Scripture Memory Work (Graded)," by Gerrit Verkuyl, Ph. D. Cloth, 120 pages, \$1.

Publication Dept., Presbyterian Board of Christian Education, Philadelphia.

"A Modern Christian Quest," prepared by Young People's Work. Presentation of the quests to which the church summons young people today. Paper, 6 pages, 15 cents.

"Youth's Response," a pageant prepared by Young People's Work. Paper, 8 pages, 15 cents.

"The Keeper of the Lamp," a pageant by Anita B. Ferris. Paper, 8 pages, 15 cents.

"Presbyterian Handbook, 1925," edited by Henry Barracough. Paper, 126 pages, 10 cents; \$6 per 100.

Presbyterian Board of Publication, Philadelphia.

"The Presbyterian Christian Endeavor Manual, 1925," by R. P. Anderson. Paper, 112 pages, 25 cents, net.

W. P. Blessing Company, Chicago.

"Bible Quotation Puzzles," by J. Gilchrist Lawson. Cloth, 52 puzzles, \$1.

Augsburg Publishing House, Minneapolis, Minn.

"An Elementary Christian Psychology," by Olaf Morgan Norlie, Ph. D., S. T. D. Cloth, 270 pages, \$1.25.

The Word and Work, Louisville, Ky.

"The Second Coming," by R. H. Boll. Paper, 48 pages, 25 cents.

"The Kingdom of God," by R. H. Boll. Paper, 84 pages, 50 cents.

Cokesbury Press, Nashville, Tenn.

"Papal Paganism," by J. A. Phillips. Cloth, 223 pages, \$1.50.

The World Company, Fort Worth, Tex.

"New Testament Criticism," by H. E. Dana. Cloth, 374 pages, \$2.

Dwight Edwards Marvin, 55 Fernwood Road, Summit, N. J.

"The Castle of the Soul," by Dwight Edwards Marvin. Paper, 61 pages, \$1.

Fountain St. Baptist Church, Grand Rapids, Mich.

"The Modern View of the Bible, and The Modern Idea of God," by Rev. Alfred Wesley Wishart, D. D. Paper, 31 pages.

Marshall Bros., Ltd., London.

"Campaign Hymns and Solos," supplement to the Young Life Campaign Hymn Book. Paper, 6d.

"The One and the Many in Three Isaiah Chapters," by W. Y. Fullerton. Cloth, 126 pages, 2/6.

"The Facts of Our Faith," by Rear-Admiral Sir Harry H. Stileran, K. B. E., Rev. Dinsdale T. Young, D. D., Rev. J. Russell Howden, B. D., Mr. A. Lindsay Clegg, Rev. Principal McCaig, B. A. LL. D., Rev. Colin C. Jerr, M. A., Sir William M. Ramsay, and Rev. E. A. Carter. Paper, 58 pages, 1/.

"Brooding Blue, and Other Songs," words by Amy Wilson Carmichael, music by A. Mary R. Dobson. Paper, 2/6.

"A Man's Foes," by Rev. J. Russell Howden, B. D. Cloth, 128 pages, 2/6.

"Helps Upward," by M. E. Trotter. Cloth, 139 pages, 2/6.

"The Parables of the Second Coming," by Rev. Canon Horsfield, D. D. Paper, 40 pages, 1/.

"The Woman Who Saved a Nation," by Catherine Booth-Clibborn. Paper, 47 pages, 6d.

"We Shall Receive Power," by Catherine Booth-Clibborn. Paper, 31 pages, 6d.

"The Secret," by Catherine Booth-Clibborn. Paper, 40 pages, 6d.

Hodder and Stoughton, Ltd., London.

"The Missionary Genius of the Bible," by Rev. Vernon F. Storr, M. A. Cloth, 192 pages, 3/6.

"Our Empire's Debt to Missions," by J. N. Ogilvie, D. D. Cloth, 276 pages, 7/6.

Pickering and Inglis, London.

"A Doubter's Doubts about Science and Religion," by Sir Robert Anderson, K. C. B., LL. D. Cloth, 176 pages, 3/6, net.

Henry Atherton, General Secretary, 98 Camberwell Grove, London, S. E. 5, England.

"The Holy Ghost: His Person, His Office, His Operations in Experience," papers read at the Tenth Annual Conference held May, 1924, at Grove Chapel, Camberwell.

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Mrs. Newton Wray

"MORE ALIVE THAN EVER"

Founder's Day, 1925

Mr. Moody once said, "Some day you will read in the papers that D. L. Moody is dead. Don't you believe a word of it! At that moment I shall be more alive than I am now. I shall have gone up higher, that is all." Twenty-five years have passed since he "went higher" but he lives today in a multitude of lives and in multiplied activities,—lives which he touched and activities which he founded.

At the Moody Bible Institute the evangelist's birthday, February 5, is annually observed as Founder's Day, with special features of inspirational character. This year the program was enriched by reminiscences from several of his early associates all of whom remembered him with the utmost love and veneration. Classes were dismissed and the student body and Faculty, together with alumni and visitors, united in paying tribute to that vivid personality which Henry Drummond characterized as "the greatest human."

President Gray was in charge and bore personal testimony to the influence which D. L. Moody had in his young life, when as a student in New York he gained access to the Moody meetings by joining the great choir which sang there night after night. Much emphasis was laid upon the work of Ira D. Sankey in inaugurating a new school of evangelistic singing, publishing the *Gospel Songs* and the rare contribution of his splendid voice and personality in evangelistic campaigns.

Mr. A. F. Gaylord and Miss Annie Rosie were Institute students in the early days and have since been associated with the Institute for nearly thirty-five years. Their recollections of the evangelist and his contact with the student body were vivid and interesting. Class schedules often gave place to special activities during the period of the evangelist's Institute visits. He sometimes interviewed the classes and led them far afield from the ordinary routine.

His sympathy, prayerfulness, discernment and genuine love for the individual were illustrated by many stories.

Mr. William Norton, a Mt. Hermon graduate, who did secretarial work for Mr. Moody's Boston campaign in 1897, and who later was appointed by the evangelist to the work of the Bible Institute Colportage Association, of which he is now business manager, related incidents in this choice association, and Rev. C. R. Scafe, of Detroit, president of the Institute alumni, recalled the founder's last address to the students of the Institute, when he said, "God wants smart men as well as praying men, men who can think on their feet, or eat soup with a one-tined fork." Rev. E. S. Woodring of Harrisburg, Pa., in his address on "Shoes That Wax Not Old," contributed significant personal recollections of his own student

days at the Institute, and reviewed the many avenues by which Mr. Moody is today serving humanity more fully than ever before.

At the alumni banquet which followed the afternoon session twenty-three Northfield representatives were present with Mr. Moody's niece, Mrs. Mary Murrman, of Chicago, who made a brief but touching address.

Dr. W. Leon Tucker, Bible teacher and lecturer of New York, who is proud of having been twice a summer student at the Moody Bible Institute, conducted an evening service. Following his searching appeal seventy-five or eighty Institute students presented themselves in rededication of their lives to Christian work.

A SUMMER CRUISE

"Where beneath another sky
Parrot islands anchored lie."



The Mosque of Omar, Built on the Site of Solomon's Temple

The tedious summer days of July and August will be transformed this year into a period of supreme delight for those who join Rev. Solomon Birnbaum's party and tour the Mediterranean region, making extended visits in Palestine and Egypt.

Intimately associated with Mr. Birnbaum in the careful planning of the cruise are Mrs. Frances C. Allison, treasurer and chaperon of the party, and Mrs. Mary Russell, nurse, known to the Institute family as "Mother Russell."

An outline of the cruise includes all the points of special interest. From the hour when the new Cunard-Anchor liner "Tuscanian" leaves New York, on July 4 until its return on September 3, historical lectures and well-planned entertainment will occupy the time on shipboard, and calls at Madeira, Gibraltar, Malaga and Monaco, with numerous optional excursions, will gratify the heart of every member of the party. Longer visits at Rome, Naples, Venice, Athens, Constantinople and Beyrout are scheduled.

Mr. Birnbaum is director of the Jewish Missions Course at the Institute. He was born and educated in Europe and has traveled extensively in European and oriental countries. His thorough knowl-

edge of the Holy Land will be of inestimable value to his guests. With the best accommodations in Jerusalem, he has arranged a tour of the city and a trip by special train to Haifa.

An excursion to the pyramids of Gizeh, a view of the ancient sphinx, and a day in Alexandria and Cairo will make Egypt increasingly interesting to every student of the Bible.

The members of this party will include devout Christians who have cherished for years the hope of visiting the birthplace of Christianity and following literally in the footsteps of the Carpenter of Nazareth as "He went about doing good."

GREETINGS FROM THE SUNRISE KINGDOM

Dr. John Timothy Stone, pastor of the Fourth Presbyterian Church, Chicago, who is now touring the world, in writing to Dr. Gray from Kobe, Japan, said: "I have met several earnest graduates of the Moody Bible Institute here, all of whom are doing fine work. Today (January 1, 1925) I met Enizo Yoshido, a member of the Fourth Church and one of your graduates, who is doing splendidly."

EXTENSION DEPARTMENT ACTIVITIES

Recent activities of Extension Department workers include inspirational addresses by Dr. James M. Gray at Miami and St. Petersburg, Fla. Here Rev. J. A. Sutherland and H. A. Ironside participated, and also opened the Southeastern Bible Conference at St. Augustine, Fla.; C. E. Putnam taught the Bible at Leesburg, Auburndale, Bartow, and Ft. Myers, Fla.; Dr. Henry Ostrom filled engagements at Valparaiso, Ind., and Wheeling, W. Va.; Dr. J. E. Conant and Sidney E. Cox conducted "Every Member" evangelistic campaigns at Benton and Decatur, Ill. Bible teaching engagements of Rev. George E. Guille included Norton, Va., and Darlington, S. C.; Dr. William P. White was at Woodburn, Ore., and San Rafael and Healdsburg, Calif.; while Miss Elinor Stafford Millar was engaged at Buffalo, N. Y.; Coshocton, O., and Uniontown, Pa.

A FAMILY GATHERING

Dr. Gray's annual invitation to the employees of the Institute to an evening of fellowship was heartily accepted by

Moody Bible Institute Monthly

more than two hundred guests on January 21. Before assembling for a social hour in the Auditorium at 5:30, guides conducted the employes through the new Music Building and Ransom Hall. In Keith Hall a bountiful dinner was attractively served, and while surrounding the tables, the happy guests joined in singing several favorite hymns.

A choice program of music followed in which members of the Faculty and the Institute choir participated. Dr. Gray then introduced Mrs. Frances C. Allison who spoke humbly and earnestly of the importance of holding Christ and our "first love" to Him constantly pre-eminent. The audience was hushed and deeply thoughtful. A season of fervent prayer, the expression of many contrite hearts, followed the President's tender, heart-searching message and concluded an evening fraught with abundant blessing.

NEW BUILDINGS

Three buildings on Wells Street adjacent to Institute Place have recently been acquired and remodeled for Institute use. The building at the left is occupied as a dormitory for women. The center building, as indicated by the sign, is



devoted to music, and contains studios for the music staff with practice rooms for students and two small recital halls, one of which is furnished with a pipe organ. At the left is the Publication Building which has been occupied for about two years.

SUPERVISOR OF INSTRUCTION IN ENGLISH

This is the title by which Miss H. Adella Dunlap of our Faculty will be known. The work of instruction in English in our Day and Evening Schools is expanding and growing in importance and it has become necessary for one of the teachers to carry responsibility and authority corresponding somewhat to that of a director of a course, although instruction in English in our curriculum is not differentiated as a course.

Miss Dunlap has been on the Faculty longer than the other instructors in English, and will take the initiative in outlining the work of the different classes, and seeing that it is done. The transfers of students in English will pass through her hands, and she will submit an annual report from the classes.

March, 1925

NEW INSTRUCTOR



Professor O. G. Davis, a graduate of the Columbia College of Expression, has been engaged as an instructor of public speaking in the Pastors Course for the winter term. Mr. Davis is a minister in the Church of the Brethren.

RECENT INTERESTING VISITORS

Institute students have had the privilege within the last few weeks of listening to many interesting speakers. Among them were Mr. Harry Clarke, evangelist; Miss Amelia Buchannan, former student, Africa Inland Mission; Rev. James Cuthbertson, Japan Evangelical Mission Band; Dr. R. L. Warnock, evangelist, Pittsburgh, Pa.; Dr. C. D. Widmeyer, president, Pasadena College, Pasadena, Calif.; Dr. Newton Wray, professor of Biblical Literature, Taylor University, Upland, Ind.; Rev. C. Whitwell, Los Angeles, Calif.; Rev. James McHendrick, Scotch evangelist; F. H. McKendrick, Africa Inland Mission; Miss Margaret E. Hodge, vice-president, Presbyterian Board of Foreign Missions; Mrs. Fred S. Bennett, vice-president Presbyterian Board of National Missions; Mrs. C. A. Montanus, Minneapolis, Minn.; A. C. Hassell, Southern Presbyterian Missionary, Japan; C. H. Larson, former student, missionary to Bolivia; Miss Elizabeth Dieterle, "Door of Hope Mission," Shanghai, China; Karl D. Hummel, Central American Mission; Rev. John H. Bowman, Scripture Gift Mission; Miss Daisy

Eggleston, former student, Wilkes-Barre, Pa., Bible teacher.

AN ENVIABLE RECORD

With a clever plan for enlisting the co-operation of his parishioners, Charles E. Myrick has achieved unusual success in each of the three pastorates which he has served since his graduation from the Institute in 1910.

In Oklahoma City, the Immanuel Baptist Church of which Mr. Myrick is now pastor, is erecting as a permanent indication of the effectiveness of group organization, a beautiful church building to cost \$60,000.

Following Mr. Myrick's plan, the activities of the church are divided according to their object into three classes, serving, giving, and winning. Seven groups, composed of several lieutenants and a captain, and responsible to a central committee, supervise the work. By this method every member is active and every phase of church work is proportionately developed.

STUDENTS OF OTHER DAYS

Louis C. Stumpf, '10, with Mrs. Stumpf's aid, conducts Bible conferences in churches of Chicago and the suburbs.

P. E. Mundy, '18, is pastor of a Baptist church at La Junta, Colo.

J. Frederick Rake, '04, is pastor of the First Baptist Church, Evansville, Ind.

James W. Maxwell, '22, recently assisted Milton W. Dressell, '16, pastor of the Baptist church, Bismarck, Mo., in an inspiring evangelistic campaign.

Harold F. Holbrook, '11, B. A., D. D., Warren, Ind., has resigned his pastorate at Bay City, Mich., to devote his time to evangelistic work.

Hugo A. Montanus, '24, is supply of the Presbyterian church at Winter, Wis.

Otto Loverude, '23, is a pastor at Shabbona, Ill.

As music director and pastor's assistant, J. F. Scholfield, '07, with his talented wife, finds at the First Baptist Church, Birmingham, Ala., unlimited fields of usefulness.

J. T. Larsen, '20, is conducting union evangelistic meetings in Williamson, Ia.

Wiley S. Young, '23, is assistant pastor of Main Street Baptist Church, Jacksonville, Fla.

Paul S. Meyer, '23, is pastor of the Swedish Free Mission Church, Sumner, Neb.

Deep spiritual interest and a rapid growth in membership have marked the ministry of H. Lee McLendon, '15, pastor of the First Baptist Church, Centuria, Ill.

Grant Chambers, '05, pastor of the First Baptist Church, Oneida, N. Y.—"the church without a collection"—meets all its financial obligations scripturally through a tither's association.

Edward C., '12, and Mrs. Harding, '14, recently participated in an unusually successful evangelistic campaign at St. Paul's Methodist Episcopal Church, Wichita, Kan.

John Imrie, '13, Scotch soloist, with

Mrs. Imrie, pianist, serves as director of music and evangelist's assistant.

William, '12, and Mrs. Schaub (Ade-line A. Morgan, '11), report an encouraging spiritual awakening in their church at Wilksburg, Pa.

Jacob Gartenhaus, '19, Southern Baptist missionary among the Jews, held a singularly successful meeting at Shreveport, La., where nearly 5,000 Jews heard the gospel.

Elmer M. Moser, '17, recently pastor of Fleming Memorial Church, Fairmont, W. Va., has been added to the staff of the Extension Department of the Institute to assist Dr. Conant in evangelistic meetings.

MRS. LEE STORRS VISITS THE "BOB" JONES PARTY

Harry E. Storrs, '11, who is campaign manager and music director of the "Bob" Jones evangelistic party, entertained his mother, Mrs. Lee Storrs, of the Institute Faculty, at Wooster, O., during the campaign there. All the churches of the county united with the Wooster churches in supporting the campaign and the capacity of the great tent, which holds five thousand comfortably, was inadequate for the crowds that surged to the meetings. Doors were closed until 7 p. m. for the protection of the workers and others who must secure space. A choir of six hundred led the singing and one Wooster church received six hundred members in one day; three hundred converts joined another church, and it is said that every church in the county was strengthened as a result of the meeting. Whole families came forty miles and spent the entire day from early morning until midnight. Miss Ann Andrews, an Institute student of 1916 is the women's worker for the party and Miss Auleen Rhodes ('23) is pianist and children's worker.

BORN

To Charles S., '15, and Mrs. Foster, a son, Robert Livingstone, Sept. 27, Musonweji, Northern Nigeria.

To Henry, '19, and Mrs. Klopfenstine, a daughter, Feb. 1, Kalamba, Congo, Africa.

To LeRoy G., '21, and Mrs. Fraser (Elma G. Gerhardt, '21), a daughter, Laurel Dorothy, Jan. 14, Chicago.

MARRIED

Kenneth S. Wuest, '24, and Jeannette Irene Scholl, '24, Dec. 26, Ayden, N. C.

Walter H. Anderson, '23, and Pearl Wiley, '23, Aug. 2, Brier Hill, N. Y.

George W. Kehoe, '19, and Helen Maude Campbell, '23, Jan. 1, Park Rapids, Minn.

V. Paul Hutchens, '23, and Jane C. Freerks, '24, Dec. 20.

Leon S. DeSmidt, '24 and Edna M. Loth, '24, Dec. 13.

A. Thorwald Johnson, '24, and Julia Holstedt, Institute employe, Dec. 20, Richvale, Calif., where Mr. Johnson is a pastor.

DEATH OF MISS BARNES

Miss Emilie E. Barnes, '05, one of the first students graduated from the Institute, died recently at Calcutta, India, where she had been a missionary for nineteen years. No living relative mourns her death, but a host of loving friends in America and India bear abundant testimony to her zeal and devotion. During her student days, D. L. Moody said of her, "She is a little tug, but she will tow in a big ship."

APPRECIATION

Epiphany Baptist Church, Chicago, sent resolutions expressing hearty appreciation for student pastors supplied by the Institute.

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William Norton

ARE YOU CIRCULATING SOUND LITERATURE?

I have often had it in mind to urge that greater use be made in the Lord's service of the evangelical books published year after year. I gratefully acknowledge my own debt to these, and believe that many thousands among the general public would be as delighted as I have been to discover this great field of literature. As intellectual food, these books are unequalled by any others published, as indeed we should expect, having regard to their theme and to the source of their inspiration. The world is ignorant of this, nor has it any idea of the comfort and the light upon life's deepest problems that evangelical writers are able to give in these troublous times.

It depends upon Christian people to put an end to this unfortunate situation. In the weeks before Easter, when the book shops were making a special display of religious literature, I made careful observations and was distressed to find that sound literature was more or less conspicuous by its absence, or at any rate overwhelmed by the great array of non-Christian publications and others purporting to be Christian, but falling far from the scriptural standard.

In most public libraries the same condition is doubtless found, as in the bookshelves in most homes.

Is it not possible for Christians to strengthen the position at this vital point? The written word may travel farther than the spoken word—it reaches the heart and mind of readers who never enter a church, it finds them when they are in quietness and seclusion and able to give attention to the message to be conveyed.

If library committees will not buy the right books, cannot such books be presented to the public libraries? A gift would hardly be refused. Is not the right book a better gift for a friend than any other in these days? Is there not some influential fellow-citizen, even though personally uninterested, who might, if a book were sent to him or her, be led to make the consecration of a life to our Lord and his cause?

The main value of these books is that they are all guide-posts to the Bible, and to move the world to a re-study of the Bible is the supreme need of the day.

Here is work that all of us can do, even when the way to other service may be closed. It is worth while to curtail expenditure in other directions, if need be, in order to release the money needed to buy more books, and after reading them, to give them to others.

I am preaching what I practice myself, and therefore am emboldened to write in this strain.—Christabel Pankhurst, in *The Sunday School Times*.

March, 1925

THE POSSIBILITY OF A BOOK

In those earlier years of which a former generation often wrote and spoke, a book was a thing of uncommon worth. Dr. Charles Scanlon tells of the measureless effect of *Pilgrim's Progress* upon his young mind, when shut far away from college life in his home among the hills. That one book made God and religion a towering thing in his thoughts, and drove him to study and to preparation for college and for future service. The book was loaned him by his teacher.

Our selections for our friends need not always be rigid, but they should always be wise. It is easy to poison the mind with troublous doubts which a life time will not remove. Many who would not consider loaning a book whose morals were shady will place in the hands of a friend a book that ignores God and intentionally eliminates Him from life.—*The Presbyterian*.

MR. MOODY'S BOOK FUNDS

Administered by the Bible Institute Colportage Association.

The following contributions have been received, January 1 to 31, 1925, inclusive:

Africa Book Fund: 1 Contribution, \$25.00; **Alaska Book Fund:** 1 Contribution, \$3.00; **Army and Navy Book Fund:** 3 Contributions, \$80.50; **Fire Station Book Fund:** 1 Contribution, \$25.00; **Hospital Book Fund:** 39 Contributions, \$395.67; **India Book Fund:** 3 Contributions, \$108.00; **Latin-American Book Fund:** 9 Contributions, \$353.65; **Life Saving Station Book Fund:** 2 Contributions, \$13.00; **Lumber Camp Book Fund:** 8 Contributions, \$118.00; **Mountain Book Fund:** 23 Contributions, \$325.15; **Pioneer Book Fund:** 14 Contributions, \$501.40; **Prison Book Fund:** 108 Contributions, \$873.47; **Railroad Men's Book Fund:** 1 Contribution, \$5.00; **Seamens Book Fund:** 4 Contributions, \$159.80; **Free Tract Fund:** 11 Contributions, \$64.16.

FREE GRANTS OF BOOKS

Literature was sent out on account of the Book Funds named, January 1 to 31, 1925, inclusive:

Africa Book Fund: To 3 points in Africa: 7 Colportage Library books, 1 Emphasized Gospel, 6 Evangel Booklets, 1 Pocket Treasury, 950 tracts. **Army and Navy Book Fund:** To 4 points in three states: 50 Colportage Library books, 50 Emphasized Gospels, 90 Evangel Booklets, 225 Pocket Treasuries, 250 tracts.

Hospital Book Fund: To 20 points in thirteen states and 2 points in Canada: 1,149 Colportage Library books, 250 Emphasized Gospels, 1,573 Evangel Booklets, 1,675 Pocket Treasuries, 50 Testaments, 2,450 tracts.

India Book Fund: To 1 point in India: 580 Colportage Library books, 100 Evangel Booklets.

Latin-American Book Fund: To 4 points in four countries: 151 "Way to God" and 88 "All of Grace," in Spanish.

Life-Saving Station Book Fund: To 1 point in Canada: 10 Colportage Library books, 25 Pocket Treasuries.

Lumber Camp Book Fund: To 17 points in eight states and 2 points in Canada: 693 Colportage Library books, 850 Emphasized Gospels, 1,752 Evangel Booklets, 2,825 Pocket Treasuries, 3,300 tracts.

Mountain Book Fund: To 113 points in seven states: 2,108 Colportage Library books, 220 Emphasized Gospels, 1,940 Evangel Booklets, 2,886 Pocket Treasuries, 10 tracts.

Pioneer Book Fund: To 13 points in six states: 688 Colportage Library books, 746 Evangel Booklets, 450 Pocket Treasuries, 75 Testaments, 400 tracts.

Prison Book Fund: To 157 points in forty-one states and 5 points in Canada: 7,845 Colportage Library books, 1,759 Emphasized Gospels, 7,616 Evangel Booklets, 12,620 Pocket Treasuries, 167 Testaments, 1,500 tracts.

Seamens Book Fund: To 1 point in one state: 500 tracts.

The total amount of literature sent on the above Book Funds during January, is as follows: 13,281 Colportage Library books, 3,130 Emphasized Gospels, 13,823 Evangel Booklets, 20,707 Pocket Treasuries, 292 Testaments, 9,360 tracts, to 325 points in 43 states, 10 points in Canada, 8 points in 8 foreign countries.

MOODY MONTHLY

Continuing THE CHRISTIAN WORKERS MAGAZINE, THE INSTITUTE TIE, Published on the first of each month by The Moody Bible Institute of Chicago.

JAMES M. GRAY, Editor.
J. H. RALSTON, Associate Editor.
S. A. WOODRUFF, Publishing Agent.

Subscription price either in the United States or to any foreign country, \$2.00 a year. Single copy, 20 cents. Remittances should be sent by bank draft or postal or express money order, payable to Moody Bible Institute Monthly. Personal checks must be accompanied with 5 cents additional for exchange.

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Five or more copies of one issue 15 cents a copy. Change of address—in sending notice of change of address give both old and new addresses and at least twenty days before the first of the month.

Moody Bible Institute Monthly

Publication Office, Mount Morris, Ill.
Editorial and Executive Offices: 153-163 Institute Place, Chicago.

Entered as second-class matter, January 9, 1919, at the post office at Mount Morris, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage, provided for in section 1103, Act of October 3, 1917, authorized on June 18, 1918.

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